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MISCELLANEOUS ESSAYS AND LETTERS.

BY

THOMAS R. HAZARD,

OF VAUCLUSE, RHODE ISLAND.

PHILADELPHIA:
COLLINS, PRINTER, 705 JAYNE STREET.
1883.

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NEWSPAPER ESSAYS AND WRITINGS.

[From the Providence Journal, August 31, 1850.]

State of Texas versus United States.

AMIDST the turmoil and wrangling that render the debates in Congress almost unintelligible, it would seem that the satisfactory adjustment of the perplexing questions embraced in the compromise bill very much depends on the disposal of that portion which relates to Texas and its boundaries. Here at length the hitherto disjointed ultraisms of the country have found a point on which they can concentrate their traitorous forces; and by similar steps, and on the same soil that they and their coadjutor (the late James K. Polk) compelled a foreign, precipitated a civil, war upon their country. And should retribution be permitted to visit us through this means, how fearfully instructive should be the warning! As in the lives of individuals, so in the progress of nations, no human forecast can estimate the consequences that may

flow from the first false step from the path of rectitude. Twelve months in the life of a man may represent as many years in the existence of a nation—but both alike may be cut off in youth, and it not unfrequently happens that sudden destruction follows the commission of heinous crimes. And how stands our account in the sight of an all-seeing and just Creator, as regards our connection with Texas? A multitude of assertions and official declarations may so mystify the truth that the pen of the historian may but feebly portray the heinousness of our public acts in relation to this subject; but the facts will still remain the same, and, stripped of all disguise, in their naked deformity continue to witness against us in those realms of eternal truth and justice, where no sophistry or lie can find entrance. And what are those facts? Simply these: Some few citizens of the United States emigrated to Texas, a province of the republic of Mexico, with whom we were then and ever had been at peace. The soil was good, its products well adapted to the employment of slave labor. By the laws of Mexico slaves could not be held in her territories. Mexico was weak, the United States was strong. The American emigrants raised the standard of revolt in Texas. Thousands of desperate characters flocked to it from the United States, including murderers, robbers, and the worst of criminals. Our executive officially denounced the interference

of our citizens; it was said personally encouraged it. Troops were ordered to the frontiers of Texas ostensibly to protect the territory of the United States. Whether intended or not, the effect was to encourage and strengthen the revolutionists in Texas. The independence of the ancient province of Texas, bounded in part by the Neuces River, was finally accomplished so far as to be acknowledged by some foreign powers, but not by Mexico. By an act of its own legislature it was declared that the Rio Grande, from its mouth to its source, should be the boundary of Texas in that direction. Her revenues from customs were also pledged for the payment of debts incurred by the expenses of the war. Attempts were made by Texas to conquer to that boundary, but never with even a pretence of success. At no point on the Rio Grande did they ever establish jurisdiction; on both banks of which river, and at every point from its mouth to its source, the Mexican laws had ever been uninterruptedly in force and peacefully administered by her officers, and were still so when Texas was annexed to the United States. The treaty of annexation does not define the boundaries of Texas, *but whatever they then were they still continue to be.* By annexing Texas, the pro-slavery men at the South obtained an extension of slave territory, through the aid of partisans at the North, who are now mostly ultra on the other extreme. Still the prospective preponderance was in favor of the

non-slaveholding States, and more slave territory was coveted to balance the account. The northern provinces of Mexico had been but little explored. Judging from their position, it was supposed that they were well adapted to the introduction of slave labor. A most wicked President was instigated to foment a war with Mexico for their acquisition. The paper boundary of Texas was seized upon as the means to accomplish the rapacious purpose. The Rio Grande was declared to be the south-western boundary of the United States. After a fruitless attempt, through Secretary Marcy, to induce Gen. Taylor to pass the Neuces on his own responsibility, the wary general was officially ordered to advance within the Mexican territory.

Fortifications were erected and garrisoned by the United States on the banks of the Rio Grande, in the midst of a population which had never seen a Texan officer, and whose internal affairs were then peacefully conducted under the Mexican government.

Aware of the power of the United States, and of its own weakness, Mexico seemed inclined to submit to the aggression, rather than to engage in contest. A fort had been erected so as to command the town of Matamoros on the opposite bank of the Rio Grande; guns were placed and pointed in a direction to menace the town. The commanding officer reported officially to his superiors at Washington, that the Mexicans could not mis-

take their meaning. Insult thus added to injury goaded the Mexicans to madness. They vainly sought to expel by force the Americans from their soil. And now comes the crowning act of infamy, sufficient of itself to overwhelm a nation with shame and confusion. The President of the United States—the prime agent and heartless executor of the plot—announced to Congress that the United States was involved in war by the act of Mexico, and called upon that body for fifty thousand men to avenge the wrong, and save from destruction the handful of troops he had designedly placed in imminent peril, to further his wicked scheme. The demands of the executive were granted, and to cap the climax, Congress coupled the grant of men and money with a resolution re-affirming the cause of war assigned by the President to be true, at the very moment that those who voted, individually were protesting it was a lie.

We are all conversant with the events that followed. They are the burden of history—rapine and carnage; the shouts of victory; the shrieks of the wounded; the groans of the dying; the destitute widow; the helpless orphan; the triumph of the strong over the weak, of might over right. The coveted territory was forced from Mexico—but it does not prove to be what was anticipated; and instead of extending the area of slavery, it seems calculated to extend that of freedom. Driven to desperation by the prospect of such a

result of their machinations, the ultras at the South seem resolved upon the destruction of the Union. And let us for a moment seriously contemplate the method by which they propose to accomplish their object. As our public crimes originated in our connection with Texas, the beginning of our punishment seems likely to emanate from the same source, and to be conducted by the same men who brought about the annexation of Texas, and instigated the war with Mexico. The present ultra free soil men at the North were formerly many of them partisans of the pro-slavery men at the South. They acted in union until by their measures they involved the country in its present difficulties. They are now in opposite extremes, but still act in concert to defeat every measure of reconciliation and peace that is proposed by the moderate men of any party.

If the dispute with Texas regarding her boundary should eventually involve us in civil war—if our hitherto highly favored country should meet with destruction from that source—how humiliating must be the record of our fall. The historian, in transmitting to posterity the cause of our ruin, must needs choose for us one of two dilemmas—either that the President of the United States uttered a most wicked lie (for that is the only word sufficiently expressive of so base a falsehood) when he announced to Congress that war existed, by the act of Mexico, and that this lie was re-

affirmed by an almost unanimous vote of Congress; or that the territory now claimed by Texas rightfully belongs to her.

Previous to the war with Mexico, the United States had never acquired or claimed a foot of Mexican territory, other than that included in the new State of Texas. The claim of Texas to all the disputed territory rested alike on the same foundation. She had never acquired possession, or exercised jurisdiction over an inch of land lying on the Rio Grande, from its mouth to its source. Her only title to any part of it was a legislative enactment, which she purposed to enforce by future conquest, but which she never effected. It consequently follows, that, if previous to the war with Mexico, the Rio Grande was the southwest boundary of the United States, as asserted by the President and Congress, it must also have been the boundary of the State of Texas when admitted into the Union.

Let our members in Congress reflect seriously on these things, and they can hardly fail to conclude that our transactions with Texas and Mexico have been a tissue of fraud, violence, and falsehood, commencing even before the annexation, and continued to the present day. We conspired with Texas to rob Mexico; we are now quarrelling about the division of the spoils. There can be no principle involved in the settlement of the controversy; the premises are utterly devoid of truth

or principle, and its adjustment is a matter of expediency alone. If we perch ourselves on the one horn of the dilemma in which our first false step in annexing Texas has placed us, we make ourselves liars; if, on the other, we must confess ourselves robbers. An impartial tribunal would award to us both glowing distinctions. If the assertion of our President and Congress was not true, then have we without cause of even heathen war, ravaged and robbed Mexico, and murdered thousands of her people, and should in honor restore her every foot of the acquired territory, and make all the reparation for wrongs we have inflicted on her in our power. If those assertions were true, then are we now seeking to rob the State of Texas, the partner of our guilt, our fellow conspirator against the peace and rights of a weak sister republic. As, says the Arab, "it is altogether a bad business, and the less honest men have to do with it the better. In dealing with it, they had better be sleeping than waking, better lying than standing, better standing than walking, and better walking than running." But, bad as it is, it becomes the duty of Congress to settle the controversy; and it is to be hoped that our members of Congress will aid in bringing it to a close as speedily as practicable. The custom receipts of Texas were pledged to her creditors; by annexing her to the Union they have been diverted from that object into our treasury. If the

old adage about, "there is honor among," etc., remains true, we are bound to make these creditors some compensation. This may be made to serve as a cloak for our own humiliation, and help to mystify our disgrace in the eyes of the world.

[From the Providence Journal, August 26, 1852.]

Christianity Opposed to the "Death Penalty."

Addressed to the Editor and readers of the Providence Journal, and to all professed Ministers of the Gospel, who plead Divine Authority for the shedding of Human Blood.

"The Son of Man is not come to destroy men's lives, but to save them."—*Jesus, the Christ.*

SOME time ago, I read a very able article in the Journal, signed "*Law*," by a writer who is opposed to the "Death penalty." I have by me two other communications also in the Journal, signed I. M. H. D., in which an attempt is made to controvert the arguments of "*Law*," and to sustain "*capital punishment*" by Scripture authority—but with so little effect that "*Law*" does not seem to think a rejoinder necessary. With men who read, reflect, and judge for themselves, it would undoubtedly be safe to leave I. M. H. D. without comment; but there are others who take their belief and opinions *second hand*, with whom, *assertions*, professing to be founded on Scripture, are

received with a superstitious reverence, especially when coming from a professed minister of the Gospel, and accompanied with the declaration, that they who deny them *do not believe the Bible.* On this account I hope that "*Law*" will excuse this feeble effort to expose the fallacy of your correspondent I. M. H. D.'s arguments, in favor of Scripture authority for "capital punishment" for the crime of murder.

To prove that the "*Death penalty*" is compatible with the religion taught by Jesus Christ, your correspondent adduces the following passages from Holy writ:—

1st. The precept given to Noah. Gen. ix. 5, 6.

2d. Its re-enactment into the decalogue as a command.

3d. The practice under the Mosaic law, by the Jews.

4th. Confirmed by our Saviour. Matt. v. 21, 22; xiii. and xxiii. 1, 3.

5th and lastly. The example and instruction of Paul. Acts xxv. 11; Rom. xiii. 4.

I know nothing, Mr. Editor, of Hebrew, or of any other language than my native tongue; but I believe that it is agreed by all commentators of eminence, that the precept given to Noah, to which your correspondent refers, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God created he man" is of arbitrary interpretation—"*Will*" being equally expressive of

the meaning of the Hebrew for "*shall*," used in our English translation of the Bible, and which if substituted for the latter word, would entirely do away with the commandatory aspect of the precept.

But if we suppose, as your correspondent alleges, that this precept (seemingly so vaguely expressed) was really intended as a Divine command; let us examine and see what is its true import. It would seem that the precept was not only proclaimed to Noah and his sons as an enduring law, but the reason of its being enacted is explained to them by the Almighty Himself. The crime to which the penalty of Death is annexed is not merely the shedding of blood, but for the shedding of the blood of a being *made in the image of God.* That is the sole reason given for the promulgation of the law, by the Almighty. It is the *first* law (if we may so speak without presumption) in the Almighty's criminal code. It is wholly complete in itself; it is not otherwise explained by precedent, comment, or example. Civil governments had not yet been instituted in the world, it could of course have no reference to practices adopted, or powers exercised by, or under them. It was at variance (wide as the poles) from the mode of punishment ordained by God for the crime of murder in the case of Cain. In that instance the criminal was cast out of society, condemned to live in solitude, apart from his fellow men, who were threatened with *sevenfold* vengeance should

they slay the murderer. What reason have we, then, to suppose that the penalty of this Divine law was only intended for that species of killing which the laws of men call "*murder?*"

We all understand the literal meaning of shedding of blood, and the *broadest popular* interpretation the passage will permit, is the taking of the life of man. The image of God is equally defaced, whether blood is shed by one man or by a thousand, whether secretly or openly, whether in private quarrel, or in public combat, whether in war or in peace, whether by the executioner, or the assassin. If the precept is considered as declaratory in its character, the history of mankind readily explains its meaning. Man in his fallen state is ever ready to take vengeance into his own hands—to slay the slayer. But if received as an organic law of society, or of government, its explanation is surrounded with difficulties. At the period of its promulgation Noah and his family comprised all the people of the earth: from them all mankind have descended. At what period was it, then, that this family had so multiplied and divided, that the bonds of brotherhood were severed, and they were authorized by Divine wisdom to call conventions and establish forms of civil government to modify or to nullify this law of God? Where did they obtain their warrant, to distinguish in its application to all cases of *killing* alike? How, where, and when did ten, an hundred, a thousand, or a million

of men obtain their credentials from the Almighty, to array their puny might against His law? to unite themselves into bodies politic, and to declare that the *shedding of blood* should be no longer the *shedding of blood*, if done and performed after the mode prescribed by them: to hang on a gallows a transgressor of the Divine command for killing one fellow-creature, and to exalt another to the highest honors for slaying his thousands? Where and when did they obtain the right to distinguish between private and public covetousness; between an individual's and a nation's greed or revenge?

But, says your correspondent, this command given to Noah was incorporated "into the decalogue as a perpetual ordinance to be observed by man," and that "a precedent was established under the Jewish theocracy when the life of the murderer was absolutely required at the hands of civil rulers."

In the code of laws given to the Jews, there is no reference whatever made to the precept given to Noah—any more than there is any reference in the latter to the punishment denounced on Cain. It is very evident from Cain's exclamation to the Almighty, as given in Genesis, that he was well aware of the existence of that revengeful disposition inherent in man in a fallen state: "*every one that finds me*" (said he) "*shall slay me.*" Is it not, then, as fair to infer, that the Almighty's words addressed to Noah were merely meant to convey a

declaratory expression of the natural consequences of this revengeful spirit in man, as it is to infer that the law given to Moses contained a re-enactment of their spirit.

But let us suppose that the views of your correspondent in this respect are correct; that the precept given to Noah was re-enacted into the Jewish law as a "perpetual ordinance to be observed by man," "And he that killeth any man shall surely be put to death." This, says your correspondent, was "intended to be in force as long as there should be a violation of the law." But does not this prove too much for your correspondent's argument? If this law against murder is to remain in perpetual force because it is in the Mosaic code, are not all other laws contained in the same of equally binding force, unless they have been repealed by the same authority by which they were enacted? Is not the law of the Sabbath equally binding? and is it not enacted in the Mosaic code given to the Jews: "Six days may work be done, but on the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work on the Sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made Heaven and earth, and on the seventh day He rested and was refreshed"? Ex.

xxxi. 15, 16, 17. Here is a Divine law so clear and explicit that it requires no commentators to explain it, and as in the instance of the precept given to Noah, a positive reason is given for its enactment. It being to commemorate the day on which the Almighty rested. Not only is this law made as plain to every understanding as it is possible for words to make it, but the Almighty condescended to expressly direct how it should be executed on offenders. "And while the children of Israel were in the wilderness they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp," Num. xv. 32, 33, 34, 35; which was accordingly done. Now, although it was so plainly declared in the law itself, that whosoever should do any work on the Sabbath day should surely be put to death; yet it is probable the mere gathering of a few sticks on that day seemed so light an offence in the eyes of Moses, of Aaron, and of "all the congregation," that they hesitated to put the law in force until instructed by the Almighty Himself. And, let me ask, by what authority do men (especially those who profess to be Christian teachers) who

advocate the perpetual obligation and binding force of the Mosaic law, as administered in the Jewish theocracy, presume to abstain from observing this law in all the strictness of its letter. Are there any of you who have not been guilty of gathering *many* sticks on the Sabbath—the *seventh* day of the week—the day especially set apart for the *reason* that it was the day on which the *Almighty rested?* In all seriousness, let me ask you, is there one of you, if placed in the position of the man who gathered sticks on the Sabbath, who would not have to acknowledge that your lives had been forfeited not *once*, but many times? and should this not teach you to be careful how you evoked the penalties of the Mosaic code on the head of a fellow-sinner, for, perhaps, a first offence? Are you not afraid of being judged by the same code yourselves? for Him, whom you profess to obey and serve, has told you, that, "with what judgment you judge you shall be judged." And how dare you, rigid, literal construers of Scripture, to transpose the day of rest, the Sabbath of the Lord—where is your positive divine authority for the repeal of so positive a law—a law explained and enforced by the Almighty Himself? But, even should we grant to you that the first day of the week is accepted by the Almighty as the Christian Sabbath, to be observed after the manner of the Jewish Sabbath; have you not all gathered *many sticks* on that day? Is there one

of you who would dare to stand in the place of the first victim who suffered by the hands of the congregation of the Jews? would not your own congregation, think you, find it their painful duty to stone you to death, *without the camp*, in such an emergency? yea, were you gifted each with a thousand lives, would their forfeiture, all suffice to expiate your "*capital*" offences *against the Sabbath alone?*

Again, there is a law in the Mosaic code that enacts, that a "stubborn and rebellious son" shall be stoned to death. This law, together with the Mosaic law in regard to witchcraft, were re-enacted by the early settlers in the old colonial laws of Massachusetts; but even these rigid interpreters of Scripture did not strictly fulfil the Mosaic law to the letter; for we read that in accordance with their laws eighteen persons were hung, and one pressed to death between two platforms: the latter, a more cruel mode of execution than any practised by the Jews, and it is to be hoped was unknown to them. Why do not the advocates of the Mosaic code strive to have these laws again placed on our statute books? are they not of equal authority with that for the punishment for murder, or with that of any other law given to the Jews? Are these believers in the perpetual obligation of the Mosaic code unfaithful to their belief?—do they really fear man more than God? If not, why again do they not labor to have the

many severe penalties in the Mosaic code re-enacted against immorality and uncleanness, which it is to be apprehended are crimes of much more frequency than that of murder, and some of which are made "*capital*" by that code, especially the crime of adultery?

Again, consistency would seem to demand that the same rules of interpretation that are applied to the precept given to Noah, should likewise be applied to all other passages in Scripture of similar grammatical construction, not explained in the context or elsewhere. By carrying out this rule, your correspondent would find an immensely wide field opened for the exercise of civil authority. "All they that take the sword shall perish with the sword." Matt. xxvi. 52. "He that leadeth into captivity shall go into captivity—He that killeth with the sword must be killed by the sword." Rev. xiii. 10. Here, one would think, was to be found food enough for *torturers* of Scripture, in the Christian Testament, without going to that of the Jews. Under the sanction of these laws why should not every slaveholder be sent into captivity, and every warrior put to the sword. The two present candidates for the Presidency of the United States have both been active in leading many into captivity, as well as killing others with the sword. Why not, then, send them both into slavery for the one offence, and put them to death for the other.

Again, says your correspondent, "This penalty (of death) was recognized and confirmed by our Saviour in Matt. v. 21, 22.

" 'Ye have heard that it was said by them of old time—thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca" [*i. e.*, vain fellow] "shall be in danger of the council; but whosoever shall say thou fool, shall be in danger of Hell fire.' "

It strikes me that your correspondent could not have made a more inappropriate selection for his purpose, than this, from the whole Bible, as I will endeavor to show. A little further on, in that beautiful sermon on the Mount, from which the foregoing words are extracted, and in continuation of his subject, our Saviour declares, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. v. 27, 28.

In the same sermon Jesus had previously declared, "Think not that I have come to *destroy* the law or the prophets: I have not come to *destroy*, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till *all* be *fulfilled*." Matt.

v. 17, 18; thus showing that a period was to arrive when this dispensation of the "*Law*" would be *fulfilled*. Now, let me seriously ask, Is there any one who makes the least pretension to Christianity, who does not feel that within the compass of its duties, is included all the moral obligations of the Mosaic law, and all the teachings of the prophets? Does not its obligations embrace a much wider sphere? Does it not require that a disciple of Christ shall not only abstain from murder, but likewise from the spirit that causes murder—such as hatred, malice, anger, etc.? And so in the case of adultery; not only must the Christian be guiltless of the gross offence, but his heart must be cleansed of impure affections and desires. And is not this the obvious meaning of our Saviour, as taught in the passages from Matthew?

In the Mosaic law, to which our Saviour referred, death was the penalty attached *alike* to the crimes of *murder* and of *adultery*. He had just declared that no part of this law, not a *jot* or a *tittle* should pass away until it should *all* be fulfilled—(mark) *all*. He could not, therefore, have meant to abolish the *penalty of death for adultery*, and to retain it for the crime of *murder*, at the time he commented on these crimes.

But hear your correspondent in allusion to the quotation from Matt. v. 21, 22; he says: "Civil government can take cognizance only of the overt act; but Christ here shows that the spirit of the

law would, if carried out, cut off the angry man before he had committed the deed, and thus save the life of the intended victim. Here is a full recognization of the law, requiring the life of the murderer—an *unequivocal* explanation of this precept, as *applicable* to the *present*, as well as to the *former* dispensation by *him*, from which authority there is no *appeal*." In which last sentiment we all doubtlessly agree with your correspondent. When we are really sure of *Christ's authority*, then, indeed, there is no appeal; but we should remember that we read, that many will profess to come in that authority, who have it not. "For many shall come in my name, saying, I am Christ, and shall deceive many." Matt. xxiv. 5.

Now, if Christ in his teaching intended to show that the law, if carried out *in his spirit*, would extend the penalty of death to the *angry man* as well as to the actual *murderer*, by a parity of reasoning, would not the same spirit extend the penalty of death to the man who "looketh on a woman to lust after her," as well as to the actual *adulterer?* Is there any escape from such a conclusion, unless, as your correspondent might say, we should deny the authority of Christ, who had just declared that not one *jot* or *tittle* of the law was abrogated, and we know that by that law the penalty for murder and adultery was the same—"*death*"?

And with these facts before us, let us turn to the 8th chap. of John, 1st to the 11th verse.

"Jesus went unto the Mount of Olives; and early in the morning, he came again into the temple, and all the people came unto him; and he sat down and *taught* them."—(Mark, *taught them.*) "And the Scribes and Pharisees brought unto him a woman taken in adultery, in the very act. 'Now Moses, in the law, commanded us, that such should be stoned; but what sayest thou?' This they said, tempting him, that they might have to accuse him." (Mark, said tempting him. And how tempting him? Were they aware that His law was not the *penal* law of Moses, and thus seek an accusation against him?) "But Jesus stooped down and with his finger wrote upon the ground, as though he heard them not." (Mark, on the ground—the only intimation that we have in Scriptures that our Saviour ever wrote, save on the human heart. *Query:* Was this in conformity with his exquisitely beautiful manner of teaching, to intimate to those who had *eyes to see and ears to hear*, that, like the writing on the ground, the penalties of the Jewish law were to vanish and pass away?) "So when they continued asking him, he lifted up himself and said unto them; he that is without *sin* among you, let him first cast a stone at her." (What a commission for an executioner! Where could one now be found free from sin?) "And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own consciences, went out one by one, beginning at the

eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, woman, where are those thine accusers—hath no man condemned thee? she said, no man, Lord." (Executioners and accusers all fled in shame from the presence of him who knew their hearts.) "And Jesus said unto her, neither do I condemn thee: go and sin no more." How sublimely beautiful! Here is a Christian comment on the Mosaic code which, indeed, comes with authority; in comparison with which all the labored dissertations of the most learned and talented of men are of less than a feather's weight.

"Again," says your correspondent, "I urge lastly, on this question of Scripture authority, the example and instruction of St. Paul. 'For if I be an offender,' (*mark, if only an offender*) 'or have committed anything worthy of death, I refuse not to die.' Acts xxv. 11. Paul" (continues he) "clearly admits here the right of capital punishment, and refuses not to die, if proved guilty of a capital offence."

The penalty for horse-stealing in Virginia is (or was recently) death, unless the culprit be in church orders, in which case he is allowed the benefit of clergy. This punishment, to us in Rhode Island, would be thought to greatly exceed the offence. Now, suppose that it should so fall out that a re-

spectable citizen of this State should happen in Virginia, and that circumstances should cause him to be suspected (though innocent) of horse-stealing. What should we think of the discretion and wisdom of that man, if, when brought into court to answer to the charge of breaking a law, the penalty for which he knew to be death, instead of declaring and endeavoring to prove his innocence, he should commence a tirade against the injustice of all the laws of that State,* and especially against the unwarrantable severity of the penalty attached to the stealing of a horse? In such a case, is it not pretty evident that unless the accused was acquitted on the ground of insanity, he would be almost sure to be convicted, and probably hanged, for his temerity, to produce which result his unseasonable condemnation of the laws by which he was to be tried would much contribute? What prudent or discreet man would be guilty of such an absurd procedure? Now, this would be a very similar position to that in which Paul was placed. That great apostle was most pre-eminently a wise and discreet man. In his character, the wisdom of the serpent was most harmoniously blended with the harmlessness of the dove. He was a true Christian of that kingdom which "is not of this world," but yet he at-

* It is said there were seventy offences to which the laws of Virginia formerly attached the penalty of death.

tacked in no Quixotic spirit the existing institutions and governments of the countries or people he was led by the Spirit to visit. He well knew that the great image spoken of in *Daniel* was not to be destroyed in open warfare, but that it was to be broken by the stone "cut out of the mountain without hands," which stone was *Christ*, the master, whom he served. "Behold, I lay in Zion for a foundation a stone, a tried stone." Isa. xxviii. 16. And this was the *stone* which was to smite the great Image—the Kingdoms and Powers of this world—"upon the feet" (mark, upon its feet), "and break it to pieces, and the wind carried them away, that no place was found for them: *and* the stone that smote the image became a great mountain, and filled the whole earth." Dan. ii. 35. Paul had been made a partaker of this stone. He was one of those blessed of the Lord, of whom the Spirit saith, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Rev. ii. 17. When brought before Festus to answer to the malicious accusations of the Jews, Paul felt conscious of being innocent of the charges preferred against him. He did not seize upon that opportunity to condemn the laws as unjust or severe by which he was to be tried, or to denounce them as being inconsistent with the laws of a Kingdom of Peace, just commenced on earth, to which

neither Festus nor the Jews who accused him acknowledged allegiance. He took the wiser course of protesting his innocence of transgressing any of the existing laws, without either condemning or approving of them: "Neither," said he, "against the laws of the *Jews*, neither against the temple, nor yet against Cesar, have I offended anything at all." Acts xxv. 8. Does Paul by this disclaimer give his Christian sanction to all the *laws* of the *Jews*, of the *Temple*, and of *Rome?* The supposition is absurd. Had Paul been tempted to take the imprudent and over-zealous course—which your correspondent intimates that he should have done, unless he meant to acknowledge by his forbearance the justice and Christian conformableness of all the laws of the *Jews*, of the *Temple*, and of *Rome*—that is, to denounce and condemn them, we may well suppose that so faithful a disciple of Jesus Christ as the apostle was would have felt restrained from such a procedure by the examples set by his Divine Master, both in the instance of the woman taken in adultery and when the Pharisees sought to "*entangle him*" in the matter of paying tribute to Cesar, hoping that by enticing him to deny Cesar's authority, they might find occasion of accusation against him.

"But Jesus perceived their wickedness, and said: why tempt ye me, ye hypocrites?" Matt. xxii. 18. How tempt? Why, to deny the authority of Cesar to levy taxes; the great law of the Roman empire

—the first of all its laws—the law on which all other laws and the very existence of the empire depended. But mark how wary, in his answer to these wicked men, was our Saviour. "And he said unto them," (beholding a penny) "whose is this image and superscription? They say unto him, Cesar's. Then said he unto them, render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's." Probably at that period, not one of these Pharisees, nor, in fact, a single Jew living in Jerusalem, acknowledged at heart the right of Cesar to tax Judea. It was a conquered, a plundered province. It was only on the principle of non-resistance, and submission to existing authorities, that Christians could acknowledge the right of Rome to *collect*, to *compel* tribute from the inhabitants of Judea. The whole system was one of wrong and injustice—depending upon might rather than on right—and it was doubtless in this view that Jesus acknowledged Cesar's power, as indicated by his wary answer to the crafty Pharisees. It was not in accordance with the mission of Jesus, to smite the great image described by the prophet Daniel, either in its head of gold, its breasts and arms of silver, its belly and thighs of brass, nor yet upon its *legs of iron*, but *upon its feet*, which were "*part of iron and part of clay.*" As had been foretold by Moses, Judea had become most emphatically the feet of the image, the *very soles of its feet.* The stranger

within her had indeed become her ruler, an *iron* ruler; he was the head, she had become the tail. "The stranger that is within thee shall get up above thee very high, and thou shalt come down very low. He shall be the head, and thou shalt be the tail." Deut. xxviii. 43, 44. Jesus, the *stone cut without hands*, was to smite this image upon the feet—formed of a mixture (as described by Dan. ii. 43) of iron and clay, which *mingled*, but *cleaved* not together, as their Roman conquerors *mingled* with but *cleaved* not to the despised Jews—the relation being that of master and slave. Henceforth the motley image—the kingdoms of this world—in all their pride of power, of war, of rapine and violence, of cruelty and bloodshed, of revengeful laws, of bigotry, and false religion and superstition, are to be consumed, until "*no place be found for them*," before a kingdom "*not of this world*," set up by the Saviour of men, the "prince of peace"—a kingdom of peace and righteousness, "which shall never be destroyed, but shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44. Paul was a faithful servant of Jesus Christ. He labored earnestly to promote the extension of his kingdom, but he was better instructed by his Divine Master than to mar the good cause he had so much at heart by over vehemence or intemperate zeal. He was by far too wise a man to foolishly provoke the haughty power of Rome by an ill-timed denouncement of her

laws, before which he was arraigned, however unjust he might deem them. He knew better than to *cast pearls before swine, that they might trample them in the mire and turn again and rend him.*

The last passage that your correspondent adduces from Scripture to sustain his argument in defence of "capital punishment," is from Romans, xiii. 4: "For he, the ruler, is the minister of God to thee for good; but if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is a minister of God, a revenger, to execute wrath upon him that doeth evil."

Paul suffered death under Nero, who was the reigning emperor, when the apostle wrote. It was Nero who, in a laughing mood, fired Rome, and with jocund hand played on the violin as he looked on that great capital in flames. Finding his life in danger from the rage of the people, he caused the Christians to be charged with the crime of firing the city, had them seized, and inflammable splinters thrust into their flesh, which being set on fire, they were driven in flames through the street, for the diversion of the besotted populace, by whom multitudes of them were massacred.

Now, who can believe that Paul meant to justify such enormities as these, and to maintain that that they were approved of by God? "But" (says Paul) "if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger, to execute

wrath upon him that doeth evil." Rom. xiii. 4. And was Nero indeed appointed by God a revenger, to execute wrath upon Paul for the evil he had done? Did he cause the early Christians to be falsely accused, thrown to wild beasts, and tormented to death by thousands, for the evil they had done? The idea is too preposterous to entertain for a moment. Why, if all civil governments are of Divine appointment in the sense the advocates of the *Divine right of kings* contend for, then not only was Nero acting in accordance with the precepts of Jesus Christ, but the infamous Caligula, his predecessor, who was wont to wish that all mankind had but one neck, that he might kill them with a blow, was but simply performing the will of the Almighty, in striking off the heads of the citizens of Rome he met in his daily walks, for his amusement and to try the temper of his sword; and the laws of Rome, that permitted masters to slaughter their Christian slaves at will, to furnish a species of food for the fishes they fattened in artificial ponds, that imparted a peculiar flavor gratifying to their depraved appetites, was a most Christian law, ordained and approved of by God. All the tyrants and monsters that have ever afflicted mankind, if but seated on a throne or holding the reins of civil government, from the Pharaohs of Egypt down to the present kings of Soudan and Dahomey, who periodically slaughter thousands of their subjects

that they may decorate their mud-walled palaces with human skulls, and swell barbaric pomp, were all in accordance with the will of that great and just God, of whom it is declared, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. i. 13. That Paul intended to teach submission to existing laws and obedience to magistrates, is highly probable; such, no doubt, is the duty of every follower of the peaceful kingdom of Christ, either by performance or by suffering. To this effect our Divine Master set a most memorable example; He who could summon legions of angels to his rescue, submitted to be led to judgment, nailed to the cross, and to suffer death by the hands of guilty men, without upbraiding or reproof. As afterwards with Paul, when brought before Festus, our Saviour did not even deny the justice of the laws he was accused of having offended against. "When the chief priests therefore, and officers saw him, they cried, saying, Crucify him. Pilate sayeth unto them: Take ye him and crucify him, for I find no fault in him. The Jews answer: We have a law, and by our law he ought to die, because he made himself the Son of God." To all this Jesus answered not. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii. 7. And was this affecting silence to be

construed into evidence of our Saviour's guilt, or an acknowledgment of the justice of the law He was accused of transgressing? or was His subsequent intimation to Pilate, that he had no power at all against Him, "except it were given him from above," meant as a Divine warrant for the crucifixion of the Son of God? That the Almighty permitted it we all believe; but that He justified the guilty instruments of that dreadful crime, none of us believe. That the Almighty *ordains* by *permission* all evil, whether committed by rulers or by others, we all, probably, admit; but that He will permit, in the final day of account, a ruler to plead his *official position* as a justification for the transgression of His laws, I suppose to be totally at variance with the teachings of Christ. But your correspondent discreetly forbears making any *serious* attempt to sustain "Capital punishment," by the passage quoted from Romans. He doubtless perceives that it cannot be used for that purpose without proving too much. If "Capital punishment" can be sustained by that text, then, of course, can all other punishments, crimes, and outrages that have ever been committed under the authority of government be sustained by the same; they are all alike involved in the same problem, are inseparably connected in its demonstration, and must stand or fall together.

This conclusion seems to me to be inevitable;

and the corollary seems no less certain, that if capital punishment for the crime of murder can be sustained by the passage from Acts, first quoted by your correspondent, then it can equally well be sustained by the commission of any offence made capital by the laws of Rome. For Paul expressly delared that he was ready to die, not only in case he had "committed anything worthy of death," but said he, "if I be an offender, I refuse not to die." Again, if the passage quoted by your correspondent from our Saviour's sermon on the Mount sanctions "capital punishment" for the crime of murder, then it also sanctions the infliction of death for every offence made capital by the Mosaic law; for it was declared in the same sermon that "One jot or one tittle shall in no wise pass from the law till all be fulfilled."

Thus the authority adduced from the New Testament for the re-establishment of capital punishment "for the crime of murder," will with equal force go to justify the re-enactment of the whole of both the Roman and Mosaic criminal codes, and again defeats the argument of your correspondent, by proving vastly too much for his purpose. His argument must share the same fate if rested on the precept given to Noah. If that proves anything for your correspondent's purpose, it too proves far too much, as I trust has been shown in these remarks, and must be apparent to all unprejudiced minds, that have been seriously turned to a careful examination of the subject.

[From the Providence Journal, December 19, 1848.]

North and South versus Slavery.

FAST thickening events can scarcely fail to impress reflecting minds with the belief that an era is approaching in which the permanency of our institutions may be severely tested. The inflammatory acts and denunciations of the ultra pro-slavery and the ultra anti-slavery factions, seem to have greatly alienated the fraternal feelings which once existed between the people of the Northern and Southern States; and the recent organization of a great political party, avowedly formed with especial and paramount reference to the question of slavery, under the auspices of a wily politician, whose movements, there is too much reason to believe, are influenced by personal and political motives, rather than devotion to the cause he has embarked in, or the public good, will doubtlessly tend to widen and aggravate the breach already existing between the two sections. Judging from past experience and from the energetic and persevering character of the American people, it seems hardly possible that the most hopeful spirit should believe that the poison which has been so long infusing itself into the public mind, can be stayed in its progress by temporary expedients, or that it can be effectually ejected other-

wise than by the removal of the great Upas of slavery from whence it emanates. If this be true, it should be the study and prayer of every honest-minded citizen of the United States, without regard to section or party, to have this tree of evil removed from amongst us.

The people of the North should remember that they themselves assisted in planting the evil tree, and that its pestiferous leaves once overshadowed their land. From local circumstances, perhaps, rather than superior morality, we gradually lopped its branches, and dug its roots from our soil. They became more deeply rooted at the South; they now penetrate every foot of her soil; they are interwoven with the foundations of her habitations; they are netted beneath the thresholds and hearth-stones of her people. Arrested by the Atlantic on the East, they are making rapid advances to the Pacific on the West. How shall its progress be stayed? How shall the tree itself be removed? Uproot it by force and the nation may be convulsed by the effort, perhaps crushed by its fall. By seeking to avoid Charybdis we may rush on Scylla. In the middle course is safety, a course by which great social evils of long standing can alone be safely removed. We should avoid left-hand as well as right-hand errors; this Christianity teaches, and that we should act on all occasions with prudence and discretion, seeking to prevail by persuasion, by entreaty, by forbearance, by self-

sacrifice, and by long suffering, rather than by threatening, violence, and bloodshed. This is the spirit which eradicates as well as overcomes evil, and in this spirit alone can the dreadful evil of slavery be removed from our country without endangering its peace. It has grown gradually, it must be gradually removed. The North and the South have been both engaged in fostering it, they must unite in destroying it. How shall they proceed? The North have no constitutional right to demand the freedom of the slave; the laws of the Southern States forbid his emancipation unless he is removed from their limits. Where shall he remove? The laws of some of the States whose people clamor loudest for his freedom, forbid his entering their borders. He is disfranchised by the laws of most of the Northern States, and by the customs and prejudices of them all. He is there rarely employed by individuals, excepting in menial services; his participation in public affairs is mainly confined to the work-house and penitentiary. With no honorable mark in view to which the colored race can aspire, their best energies are paralyzed, the better class become dejected and retiring; the more worthless, impudent and reckless. The former are driven into the obscure nooks and by-lanes of our towns, or scattered on the impoverished hills and outskirts of our farms. The latter are sent in crowds to our prisons. Is freedom such as this to be coveted, even by a slave?

In case of immediate emancipation on the soil, what will be the probable condition of the colored man at the South? At present it is there a penal offence to teach him to read his Bible or to write his name. His wife or daughter may be violated in his presence by a white man, against whom neither his own nor any other colored person's evidence would be received in court, whilst the husband's and father's life would be forfeited by law should he raise his hand in their defence. Husband, wife, and children may at any moment be separated and sold into slavery, beyond each other's ken, the law not unfrequently making the kind treatment of an indulgent master minister to its cruelty, as in case of his dying insolvent his slaves are sold at auction in lots to suit purchasers. In some of the Southern States free colored persons may be thrown into prison and compelled to prove their freedom. If they succeed in proving their right to liberty, they are sold into perpetual slavery to pay the expenses of their unjust imprisonment. A refinement of iniquity probably unexampled in the annals of the human race, and which goes far to prove the capability of man to become perfect in wickedness. A spirited horse would be applauded for spurning servitude or slavery at the South; a colored man is punished for attempting to escape from it. He is there a *nondescript*, that is, denied both the rights of a man and the privileges of a brute.

Nearly equal in numbers in many of the Southern States, is it probable, in case of immediate emancipation, that the two races will long dwell in harmony on the same soil? By the simple passage of a general law will the present domineering spirit of the white man be converted into the lamb like disposition, necessary to enable him to fraternize with a race he has been taught from infancy to despise? At present, whilst the laws of the South are cruel to the slave, the masters are in general humane and protect their people from the law's severity, rather than subject them to its abuse. In the event of immediate emancipation on the soil, the whites would undoubtedly retain in their own hands all political power. They will both make and administer the laws, and whilst the colored man will be crushed by their weight, he will have lost his former protector. Unlike the negroes of the West India colonies, the only sovereign power he can appeal to for justice will be to that of his oppressors. Feuds and contentions will perpetually arise, and driven perhaps by desperation to rebellion, a pretext will be afforded for the banishment or destruction of the more ignorant and weaker race. How, then, shall the slave be made free, and where on earth shall he find a home? If he be colonized on the shores of the farther west, the Saxon land robber will soon expel him with the last Indian thence? Where, then, shall he flee? Where but to the land of his

fathers, to a home that is already prepared for him in Africa; a home guaranteed to him by the laws of our common Creator, which smites with death the white man who trespasses on its confines.

In northern climes, the white man thrives, the colored man withers and dies—the beams of Afric's burning sun impart health to the colored, but mortal disease to the white man—he cannot dwell there—and in this consists the safety of the negro. What are his hopes and prospects in Africa? Let all who wish to inquire, read the late message of the colored President of Liberia to the colored Congress of that African Republic. Let them read the history of the Colony of Liberia, commenced under the auspices of a few benevolent men less than thirty years since. Let them trace its progress to the present day, and behold the feeble and despised colony of yesterday—already grown into a Republic of 80,000 people—living under a constitution similar in every essential respect to that of the United States of America, and guaranteeing to the people of color of every nation upon earth, who seek an asylum there, the same freedom and rights that are awarded in the United States to the white man of every clime. Let them contemplate this new Republic taking its stand with dignity and propriety among the nations of the earth, already entering into treaties of commerce and alliance with the great powers of Europe, its government thoroughly organized,

and unanimously supported by its happy people, its courts of justice presided over by enlightened judges, its bar respectable, its juries honest and independent, its system of common school education already rivalling that of some of our States, and surpassing that of others, affording the means of instruction, not only to its own, but also to the children of the native princes of the interior;—whose fathers they are destined shortly to succeed in sovereign power. Then, behold its people to whom entire religious liberty is guaranteed by the constitution, wending their way to the numerous Christian churches, to offer adoration to their Creator, on the very spot, where not a quarter of a century since, the *Devil's bush* was the only temple, and where the name of the one true God was never heard but in blasphemous imprecations from the lips of the slave-dealer. Let the inquirer then cast his eye on the map of Africa, and behold more than four hundred miles of its coast, but late the very focus of the slave trade, already redeemed from its direful curse, by the peaceful extension of the new Republic, which has done more towards the suppression of the horrid traffic, as has been lately announced on the floor of the British Parliament and from other high quarters, than has been accomplished by all the armed powers of earth combined. Let the inquirer contemplate this as having already been done, and then reflect that the soil of Africa is produc-

tive beyond that of most other countries; that depopulated by the man-stealer, its sea-coast offers an extent of country ample to accommodate and sustain millions of immigrants, who being thus located, will gradually girt the continent with a living wall of intelligence which will be more efficient in annihilating the slave trade than all the fleets of the world combined; whilst, on the other hand, a door for a world enriching peaceful commerce will be opened with the interior, and the beams of Christianity will radiate from the circumference to the centre of Africa, scattering in their path, civilization, a knowledge of agriculture and the arts, and long benighted Ethiopia, through the instrumentality of her returning children, be thus taught the way of salvation, and with a shout of rejoicing from the whole length and breadth of her land, in the emphatic language of prophecy, "stretch out her hands to God."

If the inquirer thinks this too much to anticipate, let him turn to the page of the history of his own country, and compare the growth and progress of Liberia with that of the European colonies on our own shores. He will there find it recorded that at a corresponding period in their settlement, whilst some of them were abandoned or again and again nearly destroyed and lingering in a perishing condition, none were to be compared in prosperity to Liberia; and yet in a little more than two centuries from their settlement, we see

these feeble colonies expanded into a mighty nation of 20,000,000 of freemen, in the full enjoyment of civil and religious liberty, teaching by their example and encouraging by their experience their brethren in Europe, on their way to freedom and self-government. If such results have grown out of colonizing North America by a race who exterminated the native inhabitants, what may we not expect from colonizing Africa, when we consider the rapid progress of Liberia to the present time, and remember that so far from exterminating the natives, the colonists who settle there are but the expatriated brethren of the millions of Africa, with whom they naturally fraternize and amalgamate on their return to their father land? But how shall they return? Aye, how shall they be returned? Let but the United States marine be employed in conveying to Africa, free of expense, all such free people of color as may desire to emigrate, and tens of thousands will soon be found ready to embark. Thousands of benevolent planters will embrace the opportunity to place their negroes in a position where they can be comfortable, and free from the oppressions which await them in America, alike at the South and the North. In the one section they are robbed of their liberty, in the other of their rights. In Liberia they enjoy both. There they are men; *men* fearing God only, whose mission is to civilize and Christianize Africa, to drive the slave ship

from her coasts, and eventually to free their brethren from bondage throughout the whole earth. Who will not aid so good, so great a cause?

[From the Providence Journal, January 2, 1851.]

President's Message and African Slave Trade.

In the last Presidential election my suffrage was not cast for Zachary Taylor. It was not, however, withheld from any doubts in my mind of his character as an honest man; if such had been the fact, every such doubt would have vanished upon reading his recent annual message. It is one of those transparent productions that carries within itself such an evidence of truthfulness that the mind is left no room to doubt the honesty, though it may not assent to all the views of the author. Its language conveys the same sound to the understanding that it does to the ear. It is addressed to the virtue and good sense of Congress, not as heretofore has been too often the case, to the passions and prejudices of their constituents. It is meant to convey information to that body of the real wants of the country, and to stimulate its members to labor for the promotion of the public good—not to distract their council by executive dictation or to degrade and embarrass

them by threatened vetoes. The two last paragraphs of the message should be engraven on the memory of every American citizen—every sentence in them is pregnant with sound sense and manly patriotism.

But my object at this time is not so much to call attention to the general merits of the message as to direct it to the President's remarks relative to the African slave trade, and his recommendation that Congress should so amend our laws as to effectually suppress that horrid traffic. The half of a century has nearly elapsed since the first powers in the world combined to put an end to the African slave trade. England, France, and the United States are now bound by mutual treaties to keep expensive armaments on the coast of Africa to protect her people from the depredation of the slave ships, and hundreds of their citizens have fallen a prey to the unhealthiness of the climate—and yet all that this has accomplished is an aggravation of the evil. As far back as 1838, only five years after the abolition of slavery by Great Britain, T. Fowell Buxton thus writes, after having examined all the books and parliamentary documents connected with the slave trade: "Will you believe it," says he, "the slave trade, though England has relinquished it, is now double what it was when Wilberforce first spoke; and its horrors not only aggravated by the increase of the total, but in each particular case more intense than

they were in 1788? Will you believe it, again, that it requires at the rate of one thousand human beings per diem, in order to satisfy its enormous maw?" Mr. Buxton's biographer states that, in the work called *The Slave Trade and its Remedy*, "Mr. Buxton demonstrated from official evidence, that at the very least 150,000 negroes are annually imported into Brazil and Cuba alone! He drew also from a vast number of sources a description of the horrors attendant on the trade, which he says 'has made Africa one universal den of desolation, misery, and crime.' He showed what a waste of human life is incurred in the seizure of the slaves for the merchant; in the hurried march through the desert to the coast, with scarce a pittance of water, under the broiling sun, in the detention at the ports, where hunger and misery carry off numberless wretches, whose fate might yet be envied by the miserable beings who survive. These, pressed down for weeks together between the decks of the slave ship, have to endure torments which cannot be described. Scarcely can the mind realize the horror of that dreadful charnal house; the sea-sickness, the suffocation, the terrible thirst, the living chained to the putrid dead, the filth, the stench, the fury of despair. Even after landing, multitudes more perish in what is called 'the seasoning on the coast,' and the remnant who have lived through all this misery, are then sold to endure as slaves the abominable cruelties of Spanish

and Portuguese masters. He showed that at the very least two negroes perish for every one who is sold into slavery. 'In no species of merchandise,' he exclaims, 'is there such a waste of the raw material as in the merchandise of man. In what other trade do two-thirds of the goods perish, in order that one-third may reach the market?'"

This was a picture of the slave trade some ten years ago, since which time its then inconceivable horrors have been greatly increased, for the reasons that a greater demand for slaves has been created in Brazil and Cuba, through an increased consumption of their products in Great Britain, in consequence of an equalization of duties on colonial and foreign sugar. It is now proved that if one cargo of slaves out of four arrives in Brazil the business is remunerative. This affords a stimulus to the slave merchant that no blockade can resist, although it may greatly aggravate the sufferings of the poor negroes, as, to elude the cruisers, small vessels, built sharp, for the purpose of sailing fast, are mostly used, in lieu of roomy vessels as formerly, into which the poor things are literally packed as herrings, and whose sufferings are greater than the mind can conceive of. Sometimes in case of hot pursuit whole cargoes of them are thrown overboard. At other times, during violent storms of long continuance, the hatches are closed upon them, and hundreds perish by suffocation. A physician from Brazil gave in testimony

a few years since before a committee of Parliament that he had known five hundred slaves massacred on the beach at once, being condemned as unmerchantable on account of their suffering on the voyage, and he also stated that similar transactions were of common occurrence in Brazil. Many vessels under the United States flag are engaged in this horrid traffic, and no doubt some of our citizens. It is a favorite flag to sail under, as no cruisers can interfere with vessels on which it waves but those of the United States.

It is now, I believe, pretty generally acknowledged by the most prominent friends of the negro in England, that all the acts of the British government so far, relating both to slavery and the slave trade, have tended to aggravate both evils in the aggregate. Formerly the sugar for the supply of the British empire was furnished by the blood and sweat of less than a million of slaves, who were at least partially protected by law, and in whose good treatment the interests of the planter were involved: as in case of their death or diminution they could not replenish their stock by importation. But now the supplies of sugars are received from sources where the poor negroes are worked and abused to the last extremity, and where the wants of life on the plantations are replenished after the horrible manner before described. Does this not look as if the right measures have never yet been adopted by England for the

true amelioration of the colored race? This seems to be the conclusion which that great and good champion of the rights of the colored race, T. Fowell Buxton, arrived at before his death, which was probably hastened by the failure of the Niger expedition in accomplishing its intended object. In alluding to what that expedition had done, Buxton says: "This looks that 'the set time were come' and makes me hold fast to the conviction, that although we may fail, and our plans prove worthless, the day is at hand when the right methods will be devised, and when Africa will be delivered. God grant that the happy day may soon arrive." Again he says, "at all events we know one thing which we did not know before. We know how the evil is to be cured—that it is to be done by native agency —by colored ministers of the gospel. Africa is to be delivered by her own sons." And thus after a life spent in the best intentioned error, did T. Fowell Buxton arrive at truth at last.

Yes, Africa must and will, I most confidently believe, be redeemed through the instrumentality of her own sons. The plan is already laid and perfected, it needs only extension. The experiment has been fairly tested in Liberia. Some six thousand free colored people settled on the coast of Africa, have succeeded in accomplishing more good for their race in the last thirty years, than has all the world besides. They have entirely

banished slavery and the slave trade from more than four hundred miles of sea-coast, where formerly it was carried on to a greater extent than from any part of Africa. They have so far civilized some 80,000 of the natives, as to make them sensible of the nature and advantages of a republican form of government, which they have established and live under in peace and happiness, and are respected by the first nations in the world. This has all been done through the exertions of a few individuals. Let but now the Government step forward and lend its aid to the cause, and the slave trade will soon cease to exist. The whole line of sea-coast where it does exist is thinly peopled, owing to the depredations of the slave traders, and thus ample room is provided for millions of emigrants. Supply but the means of sending them to Africa, and thousands will be found willing and glad to go, to assist in redeeming their fatherland from slavery and barbarism, and to build up a nation of colored freemen, where they can feel themselves men.

Our government has voted millions of dollars and hundreds of lives to support a fleet of war ships on the coast of Africa. Let them now spend a like sum in missions of peace, and the hydra of slavery and the slave trade will receive its death blow. Hundreds of benevolent planters are now ready to free their negroes so soon as they can be placed in a situation where they will be

comfortable, and no longer require their protection. Thousands and tens of thousands will soon follow their example, and the effect will be to redeem Africa from the curse of the slave trade and from barbarism, and our own country from that of slavery.

The Colonization Society, for the sum of fifty dollars, pays the expenses of an emigrant to Liberia and maintains him for six months when there. Their funds at present will not admit of their sending but a small part of the applicants, and they are constantly multiplying. Great Britain paid one hundred millions of dollars to free less than one million of slaves. This sum, in the hands of the Colonization Society, would send two millions of people to Africa—and there is no question but that the people would be furnished if the money could be obtained. For one, I have no doubt that if the government of the United States would withdraw their fleet from the coast of Africa, and appropriate the cost of its maintenance to the cause of colonization, the immediate good results would be so apparent as to cause such a course increasingly to grow in public favor, both at the South and at the North, and that the government would be encouraged to extend its aid to any necessary amount, and that the slave question would soon cease to agitate and threaten the stability of the Union.

[From the Providence Journal, December 6, 1849.]

The Insane Poor.

I WAS much gratified to perceive by some remarks in a recent number of the Journal, that you take a lively interest in the cause of the insane poor, especially of our State; and I hope that you will not allow your interest in their behalf to abate, until something effectual is done, either by State legislation or otherwise, to better their condition. So long as there existed no institution in our State where insane paupers could be placed and properly treated, there seemed to be some excuse for the several towns not providing more comfortably for that class, than they have been in the habit of doing heretofore. But since the establishment of so excellent an institution as the Butler Hospital, there seems to be no excuse for the towns persevering in keeping this afflicted and afflicting class confined at the asylums for their poor. Necessity frequently sanctions conduct under some circumstances that would be criminal under others, and although the course adopted by the towns before the erection of the hospital might be excused, since that event, the necessity no longer exists, and it becomes criminal. It is true that it may come under that class of crime which is not to be reached by the law,—although of this fact I am by no means certain,—and I

should like very much to see the question settled by a judicial tribunal. If legal redress cannot be obtained for causing unnecessary suffering to insane persons, there certainly exists a great anomaly in our institutions. A man charged with the grossest infraction of law, is at once acquitted and declared innocent of crime, provided it appears that he was insane at the time of committing the offence; and, yet, had he been sane and pronounced guilty, the sentence of the law might have caused him much less suffering than he is now made to undergo by his fellow townsmen, for being found guilty of insanity; thus crediting crime with the extra penalty inflicted on misfortune.

We have jails and penitentiaries for the confinement of criminals, and care is taken that the accommodation should be as comfortable as the nature of the institutions will permit. Now, suppose the superintendent of our penitentiary was to single out (it may be) the very worst criminal within its walls, and place him in the depth of winter in an isolated shed, chain him to a rock, without clothing, and without fire or artificial heat of any kind, and there leave him through a long, cold winter to shiver and writhe in the most dreadful torture, would there be no remedy in law think you, Mr. Editor, should the friends (if happily friends there should be) of the sufferer to commence legal proceedings for damages? And

even was there no remedy by law, would not such cruel conduct wake up the very stones in our streets? Yea, and not in ours only; but such a cry of indignation would burst from the whole length and breadth of the nation, as would of itself rend the chains of the sufferer asunder.

Look well at that picture, Mr. Editor, and then compare it with this. Suppose a man to have been born and to have resided within the limits of a town in the State of Rhode Island from infancy to old age, who had always sustained a good character; had labored assiduously in his calling for the support of his family; had ever cheerfully borne his part of the burdens of society; had carefully brought up his children and educated them to the best of his ability; yea, had watched over them with that tenderness which parents only can appreciate and understand. His youngest, the child of his old age, blighted from birth by disease, a frail, weak thing, and thereby rendered doubly dear; this helpless child, a daughter. Years pass on, misfortunes gather around the poor man's home; his only son, the staff of his old age, is smitten with death; afflictions come not alone, the mother soon follows to the grave; old age and sorrow have palsied his arm; he can work no more; the little savings of a life of labor are exhausted; the afflicted daughter strives to the utmost to earn the means of existence for her decrepit father regardless of her own wants; day after day, and

night after night, amidst weariness, sorrow, and pain, she struggles on, plying the needle to obtain the pittance which society awards to feeble woman's toil. But, alas, the world has gained the victory; it has proved too hard for its victim; anguish of mind and exhaustion of body has turned her brain; the poor man's child is crazed. The daughter, and now bedridden father, are conveyed to the town's asylum for the poor, where the father is comfortably provided for as to outward wants. Unhappy and restless, the daughter attempts to escape; is brought back and chained to the floor of her room to save the trouble or expense of watching her; a glimpse of returning reason revisits her mind; she looks about inquiringly; her father is not there; she moves, looks down, and beholds the chain; the dreadful reality flashes on her memory; the work of the mind's destruction is accomplished. In her agony she wrings blood from her hands, casts one despairing, hopeless look around, and shrieks, and shrieks, and shrieks, again a raving maniac. Her midnight cries disturb the keeper's rest; bloody stripes inflicted on her attenuated form fail to silence her, though echoed by her father's groans, and a cavern is made of rocks, or dug in the neighboring hill, where she is dragged and chained, without light, without fire, without clothing,—for this she tears in desperation from her limbs. Follow her there, Mr. Editor, make the picture real, for such

things have been. Think of the fond father's agony, who for years had debarred himself the necessaries of life to soothe the sufferings of that poor, sickly, helpless girl. Let your sight be borne on the winter's blast, 'twill waft it through the cranny in her dungeon's wall; there she lies, crouching on the bare frozen ground, spotted with blood torn from her frail limbs by the rough iron chain.

Her feet are freezing—
Toes she has none—they perished on the cold Friday's night a year ago.
Her teeth seem keys of some strange instrument,
On which the icy hands of winter fiercely play.
Her auburn hair, once fair and soft,
Is not so now—'tis matted now—
And hangs uncombed o'er her thin, pale face
Grizzled with suffering and white with frost.
She never weeps.
Poor thing, the fabric of her brain is crushed—tears cannot flow;
But through dreary days and long dark nights she writhes in agony,
And mutters to herself—*'tis cold—'tis cruel cold—*
Or strikes at frightful phantoms issuing from her mind's poor wreck.
Or shrinks from fancied blows from human fiends—
Or laughs or screams by turns with pain—
Or shouts and dances to the horrid music of her chattering teeth and clanking chain.

Like crimes, quite as heinous and revolting as the one here pictured, have been enacted within this State as is well known to many. And is

there, indeed, no earthly tribunal before which communities or individuals, who have thus tormented their helpless fellow-creatures, may be brought to justice? Methinks a voice answers, "none!" By heartfelt repentance towards God and man alone, or by an eternity of punishment, can such dreadful crimes be expiated.

It matters but little what customs or habits nations or communities may contract, they are equally wedded to the most criminal, and as prone to defend them, if of long standing, as they are the most just and righteous. Those nations that formerly worshipped the god Moloch, and cast their screaming infants into the fiery furnace, held in their idol's brazen arms, were then as ready to defend their conduct, from any innovation on their cruel custom, as are those communities now who sacrifice the poor and halting of their species to mammon, the god of *their* idolatry. As they who formerly should have sought to have preserved the innocents from the burning flames, would, in all probability, have themselves been sacrificed for their humane efforts, so must they expect to meet with odium, who seek to lift the veil that cloaks the evils that fester at the roots of society now. In contemplating the fabric of our religious, civil, and social institutions, my spirit is often weighed down under such a sense of their multiplicity and magnitude, that I am ready to exclaim with the mourner of old, *Oh, that my*

head were waters and mine eyes were a fountain of tears, that I might weep day and night for the slain of the daughters of my people!"

It is said that all earthly institutions contain within themselves the seeds of their dissolution. And I have thought that if our political institutions were doomed to speedy destruction, that the cause would be found to emanate, in a great measure, from our remissness in performing our duty to the helpless and poor, especially to that class who are denominated paupers. It is true that a great amelioration of their condition has taken place within a few years, but much yet remains to be done. Many of our towns' asylums now are comfortable residences, so far as physical wants are concerned, but the best of them have no suitable arrangements or accommodations for insane inmates, and none should be placed there, especially such as it is thought necessary to chain, or even to confine. The needless suffering that they themselves endure, and cause to others of the household where they are confined, is incalculable.

Formerly, it was not infrequent for men who possessed much political influence in particular towns to use it for the purpose of having the towns' poor assigned to some partisan whose party services they had already profited by, or wished to secure for the future, thus making merchandise of the poor, and selling them for a reward. An-

other practice, if possible, still worse, existed in some towns of *letting out*, as it was termed, their poor to the *lowest* bidder, that is, to the one who would take them off the hands of the community and keep them for the lowest sum, thus grinding to a razor's edge the face of the poor. By experiments under this system, it was pretty satisfactorily ascertained, that for a given cost of food, the vital principle could be preserved from extinction in a greater volume of human bones and muscles than in the same amount of volume of any of the brute creation that has yet been domesticated by man. I have recently seen it stated in a public paper that this practice still exists in some of our towns. For the sake of humanity it is to be hoped that this is a mistake. This whole subject, Mr. Editor, should undergo a strict legislative investigation. The people should be made thoroughly acquainted with the real situation of every person in the State who is dependent upon public charity. Let us be minutely informed of every such individual, and whether they are sane, insane, blind, deaf and dumb, or idiots, and how they are placed and treated. We shall then be enabled to act understandingly with regard to the subject, and to apply proper remedies where abuses really exist. All that is required is to fairly arouse public sentiment, and virtue and humanity will surely triumph; delinquent towns will be shamed into duty, and demagogues will

no longer be permitted to cancel their bonds given to Shylocks for political services by pounds of human flesh ground from the faces of the poor.

[From the Providence Journal, July 26, 1850.]

Our Members of Congress.

I HAVE not the least doubt that our State is at present represented in Congress by men who, at this trying time, are sincerely desirous to perform their duty, regardless of party ties, so far as they relate to the question which now more than ever seems to threaten the peace of the Union. And, indeed, although I have not until lately apprehended that any serious consequences would result from the protracted agitation of the question of slavery, I confess that it begins to assume a far more alarming aspect in my view than it has hitherto done.

The very name of our late lamented President, encircled as it was with a halo of public virtues, in which truth, sincerity, and firmness shone so conspicuously that no slanders could for a moment shake the people's confidence in his patriotism and entire devotion to his country's welfare, was, of itself, a tower of strength not easily to be overthrown; and identified as he was with the institutions and citizens of that section of our common

country where, if to be apprehended at all, we should look for the first overt act of disunion, it seemed almost impossible that any organized resistance to the laws could be attempted, even by the most desperately wicked Catalines of the South, though goaded to madness by the taunts of short-sighted zealots of the North, who, for the sake of idle repetitions of the truth of questions relating to negro slavery already established beyond a doubt, would assist in demolishing the institutions of a country and precipitating into anarchy a people more highly favored by divine Providence than any other ever known either in the present or the past. But since the late act of aggression of the State of Texas in extending her jurisdiction by force over territory in possession of the United States, I confess that I feel serious apprehensions of approaching trouble, more especially when I reflect upon the character of a portion of the population of those *plague spots* of the Union, whose marauding propensities have already involved the whole nation in repeated crimes, and whose future destiny now seems to be held dependent upon any half a dozen desperadoes, who, at any moment by their lawless acts, may precipitate a civil war upon the country, and thus this child of adversity be made a whip in the hands of Providence to *scourge us for our sins.*

If these presentiments are true, if danger like this does indeed threaten us, how fearfully respon-

sible before the world, and in the sight of their Creator, must be the position of that man who, by the casting of a single vote, may have the power to stay the angry passions of men, and give peace to his distracted country; or, by the same act, *let slip the dogs of war*, and fill its street with carnage, lamentation and woe. Who, under such circumstances, if a member of Congress, would not, by day and by night, prayerfully meditate upon his duty to God and to mankind, and fearlessly resolve to perform it to the best of his knowledge, regardless of consequences? Who, indeed, would not esteem it an honor to be sacrificed in such a cause, if thereby he could save his people from destruction, even though they should immolate him for the deed?

But, on the other hand, how dreadful would be the reflection, that from a sincere desire to conform to the wishes of his constituents, a member of Congress should so vote as to bring the dire evil of civil war upon his country, and when too late find that he was mistaken in their sentiments; that, like a bewildered mariner on a troublous sea, he had been led to believe that the straws driven by angry winds on its surface correctly indicated the flow of the deepest current, and whose error was not discovered until his vessel was stranded on the sand.

And may not this be the very position of our members in Congress at the present time? Does

it not strike strangely ajar on the Rhode Island ear, to hear our Senators so uniformly voting on the great questions of the country, in opposition to Clay and Webster?

To the patriotic and enlightened efforts of the former, we, of Rhode Island, have ever been the foremost in ascribing, in a great degree, the unparalleled prosperity of the country, and in an especial manner that of our own little State. Hitherto we have ever stood unflinchingly by him through good and through evil report, as he has for near half a century fought the great battles of his country in the halls of her national legislature. Hitherto we have ever esteemed it more honorable to suffer defeat with him than to obtain a victory with his opponents; and well might we—we have never had reason to be ashamed of his cause. He has ever contended for enlightened just and practical public measures. He has ever sought to instruct short-sightedness and ignorance, and oppose wickedness. How is it, then, that we have thus suddenly become separated from him? Has he, in his declining years, become less wise or less disinterested than formerly? Has he, now that he seems to have aroused every faculty of mind and body for the last great effort for his country's good and the good of mankind, abandoned the cause of righteousness, and whilst trembling on the verge of eternity sold himself body and soul to the powers of darkness? Or does he stand

where he has ever stood, erect in the cause of truth—though sick at heart with the ingratitude of men he is spending his last breath to serve?

Is it not we, who, in our national councils, have separated ourselves from him, by abandoning the cause of our *whole* country in her greatest need, and becoming the dupes of disappointed, malignant men, who, defeated in their ambitious projects, concocted a scheme of revenge on the South which threatens to involve us all alike in ruin? The incongruous party that now paralyzes the country originated in revenge, and no good thing ever flowed from such a source. It is true we may put the South more deeply in the wrong than we are in ourselves; but will that be a sufficient recompense for destroying the Union, yea, the hopes of all mankind? It is true the people of the South are unreasonable in many things, that they are somewhat given to bluster and gasconade, but still they are a magnanimous and noble people with all their faults. They must be more than human if they did not feel the reversal of their political position in the Union. It should be the aim of the North to soothe and tranquilize their wounded pride, rather than to unnecessarily vex and irritate. The North can afford to be magnanimous,—wealth, political power, numbers are all on their side, and increasingly so. Slavery, not only in this country, but in the world is a doomed institution. Deal kindly with the people

of the South, deal with them sincerely, and they will themselves soon aid in bringing it to an end,—they are already aiding in doing so, and sacrifice yearly far more in the cause at this present time than does the North. I am no apologist, Mr. Editor, for the violent and inconsistent conduct of many of the people of the South. Their conduct cannot be justified. But let not us of the North strengthen the hands of that class at the South by delaying proper legislation or by precipitating intemperate measures. Most of the people of the South are sick of the controversy now raging. Where no vital issue is at stake we should meet them amicably in any scheme of compromise that may be offered.

Woe will await this country when the fealty of any of its States or sections to the Union is felt to be that of a conquered people. The compromise offered by Mr. Clay, I believe, would meet the approval of a very large majority of the people of this State, and I do not doubt that their Representatives and Senators in Congress would be sustained by their constituents, should they vote for it on its final passage, without any material alterations from its original draft, when presented. The only objectionable feature to me, is the clause relating to the recovery of fugitive slaves. The provision is strictly constitutional. But the conscience of the people of the North is not now what it was when the Constitution was framed.

The law of God is paramount to that of man, and this provision can never be enforced at the North. We should deal sincerely with our brethren of the South and tell them so, tell them that we will give them every opportunity to prove their property at the North, every facility that they may need, and that when proved, we will pay them for the person of the slave out of the national treasury; and this should and probably would satisfy them, and it would also satisfy the world that we are sincere in our professions of love to the slave and good-will to the master. Thus the Constitution will not be broken, as the law is satisfied by penalty as well as performance.

[From the Providence Journal, February 14, 1851.]

Free Homesteads.

I AM glad to see that a bill has been introduced into our Legislature providing for the exemption from attachment for debt of family homesteads of a certain value. Although the passage of the act has by a vote of the House of Representatives been for the present delayed, I would say to the friends of the bill in that body, fear not, be of good cheer, persevere in your righteous endeavors, and success will certainly eventually crown your efforts. If there ever was a just and beneficent

law proposed, this certainly is one, and it is worthy in every point of view to receive the sanction of the representatives of a liberal and enlightened people. If carried into effect, it will not only prove a blessing to thousands of the more humble class of our citizens, but it will also be the means of placing the credit transactions of business men on a more permanent and reliable footing than that on which they at present stand. In fact, as far as regards the collection of debts, I for one have been fully persuaded for many years, that if all laws enacted for the benefit of creditors were totally abrogated, a credit business would be far more safely transacted, and with infinitely less loss than it is at present. No law is necessary to induce an honest man to pay his debts. A dishonest man will readily find the means to evade the payment of his debts in spite of all law. Debtors who feel that the credit that has been granted them, was accorded rather in dependence on the strength of the law, than from confidence in their integrity, often seem to think that if by any trick or contrivance they can evade the legal demands of their creditors, they have satisfied the requisition of the law as fully as if they had complied with its meaning in good faith. And in this view of the subject society seems too often to acquiesce, by retaining in its bosom the dishonored defaulter, which would not be the case were there no law intervening between the debtor and credit-

or to mystify their relation. Thus it often occurs that men who are by nature or education inclined to honesty, and who require nothing farther to confirm them in an honorable course, than that their fellow men should regard them with confidence, are tempted into a dishonest evasion of the payment of their debts, from the humiliating aspect in which they feel that they are regarded in the eye of the law. Although I have long felt assured of the correctness of these views myself, I am well aware that they would be looked upon by most men as utopian in their character. Such an invasion of the established usages and laws of mankind, as would be required to test their practicability, would be too abrupt and radical to admit of the assent of the many, but I am inclined to believe that the children are now born who will live to see all laws for the enforcement of contracts or the collection of debts abolished in our favored land. I believe that there is no law in the United States by which debts contracted at the gaming table can be collected. In almost every instance such debts as these are due from a class of men who are universally held to be the pests of society, and who are often in a manner outlawed for their wickedness, and hunted even to death by communities they have outraged. Now if it should appear upon examination that a less percentage of these debts, contracted without a consideration being received by the debtor, due

from the most worthless of men to others of the same class, and without the shadow of law to enforce their payment, is lost to the creditor, than is lost of the business debts of the country contracted with men whose characters are generally fair and honorable at the time, where a fair consideration has been given, and the payment of which can be enforced by law, it would seem to go to show that the theory is at least worthy of consideration.

Laws exempting homesteads from attachment have already been passed by many States in our Union, and we of Rhode Island, who boast that our forefathers were the individuals who constituted the first community on earth, that had the spirit and liberality to break loose from the ecclesiastical fetters that priestcraft had insidiously woven around the consciences of men, are in danger of losing caste by thus allowing our sister republics to outstrip us in the onward march of civil, social, and religious reform. The history of the past legislation of the world goes to show, that law-makers have generally looked only on the dark side of man, and that their science has been directed to crush as it were by external pressure the evil in his nature, whilst not a finger has been lifted to encourage the development of the good. The consequence of this system seems to have been that the ingenuity of individuals has been on the alert to devise some means to evade or

break through the laws that looked for their support to no higher motive than the sentiment of fear. It is high time that we at least in our little State, now thickly studded over with schools, and organized as it were into one great temperance society, began to look on the bright side of human nature, and to legislate with a view of encouraging and developing the good as well as for the purpose of crushing the bad points in its character. There is a noble principle implanted in the breast of every human being, which, if appealed to in full and unsuspecting confidence, will seldom deceive. Low indeed must have fallen the most depraved of the species ere this principle becomes wholly extinct. It is the image of man's Maker, which though often obscured and oppressed by sin, seldom departs but with the breath of life. In proportion as this principle is exalted the spirit of evil is depressed. *As iron sharpeneth iron*, so may men assist their fellow creatures in its development, but the spirit of God can alone thoroughly refine and sanctify it. It is the soul of man. It is destined to live forever. Christ within is its light and true life, its father is the creator and sustainer of all things.

Rhode Island was the first political community in Christendom to declare that the soul's allegiance was due to God alone, and that the consciences of men should not be constrained by human laws. Let us be among the first to recognize in our legis-

lation a higher principle than the sentiment of fear to insure the observance of our laws. Let us begin by exempting homesteads of the value of one thousand dollars from attachment for debts, that may be contracted subsequent to the ownership of the exempted property and to the passage of the law. Insure to the industrious and frugal poor man a home for his wife and children, make the family to feel that it is indeed their own, that no misfortune or imprudence of the husband and father can deprive them of it. Tell the son that he shall eat of the fruit of the tree that his hands have planted, the daughter that she shall gather blossoms from the vine she has cherished. The humanizing influence of such a law will soon be made manifest. Thousands who are now reckless will feel that laws that accord to them so beneficent a boon are well worth sustaining, that civil society is indeed worth preserving. Thus guaranteed a shelter and subsistence for those he loves, the poor man will stand more erect among his fellows. He will become more chary of his credit, more careful of his reputation, he will need no appeal to the slavish sentiment of fear to prompt him to discharge his debts, but he will of his own accord strive with redoubled vigor to keep himself from embarrassment and his family from reproach.

In many countries in Europe the people at large are permitted to have free access to the parks and pleasure grounds of the rich, and Americans who

visit these places are often surprised to find that a trespass is seldom or ever committed by any one of the tens of thousands who partake of the privilege.

The beautiful park of St. James is situated almost in the heart of London. Some years since in loitering around the shores of the lovely little lake it incloses, I observed that the swans and other water fowl with which it abounds were so gentle that they scarcely seemed to notice my near approach. The green fields and serpentine walks were dotted and garnished with shrubs and flowers, amidst which many little birds found shelter for their young, and so void of all fear of man were they, that they gathered closely around my feet to pick the crumbs which I threw to them. Although the millions of the vast metropolis were permitted to pour at will unrestrainedly through the walks of the park, I observed that there seemed not to have been a flower or a leaf plucked. I admired the perfection of the police and the law that could insure such protection and safety to animate and inanimate nature when brought thus in close contact with the population of the greatest city on earth. But I found upon inquiry that the birds and flowers owed their security to laws that addressed themselves to noble and higher sentiments in the breasts of men than those of fear. I learned that the whole population of London were made individually the guardians of the

park, and that the meanest beggar who sought recreation in the grounds felt it to be his duty to aid in protecting them from injury, and that were a hand put forth to pluck the smallest leaf the cry of shame would at once arise in concert from an hundred voices.

[From the Herald of the Times and Rhode Islander, Nov. 4, 1847.]

Dymond's Essay on War.

A NEW edition of this incomparable essay is now in the course of publication in Philadelphia, mostly for gratuitous distribution, under the superintendence of members of the society of Friends. It would seem almost impossible, that any honest minded person should arise from its careful perusal, without being convinced of the utter inconsistency of all wars with the precepts of Christianity.

The gifted author seems to have conclusively demonstrated, that so far from war being consistent with the doctrines taught by Jesus Christ, it is a dreadful combination of every evil which they bear testimony against.

He clearly shows by the Scriptures that whilst every argument of an *affirmative nature*, drawn from the Gospel, is *opposed to war*, all those passages by which casuists seek to justify it, are

without exceptions of a *negative character*, which if admitted as evidence of the lawfulness of war, would equally establish the consistency with Christianity, of many other monstrous crimes. And if the silence of Jesus with regard to the profession of the centurion whose faith he so highly commended, was to be construed as evidence *in favor of war*, it might with equal propriety be taken as an approval of the *Roman's worship as an Idolater.*

The author shows by unquestionable evidence, that for the *first two centuries* of the Christian era, the followers of our Saviour, in all countries, and under all circumstances, positively *refused to bear arms*, and in many cases laid down their lives in support of their testimony against war.

He shows that it was not until after gross corruptions had crept into the church, to such an extent that professors of Christianity were even found *officiating as priests in the temples of Idolatry, that others* making a similar profession, were found *serving in the ranks of Heathen armies.* This corruption in common with many others, continued to increase during the third century, and appears to have become very generally established in the fourth, after a union of church and state (*in other words, of Anti-Christianity and Paganism*) had been effected under Constantine, the first Roman Emperor who made a profession of the Christian religion, since which period, as is well known to all

readers of history, the world has been made one great human slaughter-house by professors of Christianity.

With great strength and clearness, Dymond overthrows the doctrines of expediency so elaborately and ably advocated by Paley, and overwhelmingly exposes the fallacy of the latter writer's maxims in regard to what constitutes sufficient grounds for war, especially that in which Paley contends, that *the fear of injury is a just cause for war.*

Whilst mankind have ever been made butchers of each other, under the delusive idea that the shedding of each other's blood is necessary to the safety of communities and nations, the author of the essay proves by established facts that in *every instance*, where communities have religiously abstained from resisting violence by arms, and have in unwavering and submissive faith placed their whole reliance for protection on God alone, His guardian care has ever been extended for their preservation, even in the greatest extremities of seeming danger. As examples, he instances some of the early settlers of America, whilst engaged in sanguinary wars with the Indians. The colonists who were armed, were constantly being killed from ambushes whilst passing about or whilst at work in their fields, and were at length compelled to abandon their homes and seek safety in forts. The members of the religious society of

Friends, who constituted a very considerable proportion of the settlers, alone escaped uninjured. Unarmed they attended to their labors in the field as usual by day, and lodged in their unprotected houses at night, unmolested by the hostile savages. The faith of three Friends at length failed. Two of them *took arms* to their field of labor, and were *killed by the Indians*, who had previously spared them as harmless *unarmed men*. The third, a woman, had resided for some time in her house with her children in *safety*, her faith too at length gave way, she sought safety by fleeing to a fort and was *shot* on the way.

The author shows by official records, that during the rebellion in Ireland, when all the ties of society seemed sundered, and outrage and murder were the chief occupation of the populace, the houses of Friends and Moravians were uninjured, and left standing entire amidst ruins, while not a member of the society of Friends (who were numerous) suffered from any party, excepting *one young man* who, assuming *regimentals and arms*, was slain.

Whilst it was the usual practice of the people of the different colonies in America to defend themselves by the sword, Dymond shows that whilst this course *ever failed* in securing safety, Pennsylvania settled and governed under the auspices of William Penn and the society of Friends, *without a weapon of defence* in the colony,

but depending solely upon the superintending care of Divine Providence *for protection*, subsisted for more than seventy years amidst six Indian nations, and surrounded by other tribes hostile to the whites in general, and not a man, woman, or child of the colonists was killed by them.

In all their wars with each other, and with the adjacent colonists, the Indians ever respected the territories of William Penn, who, with his staff only in his hand, traversed regions in safety which a thousand armed warriors dare not approach.

So has it ever been, so will it ever be found that both public and private peace and safety are best secured by a full and unreserved adherence to Christian duties, *regardless of consequences.* Then, as with individuals, so with communities, and so with nations will ways be opened, where no way to mortal eye may appear, and all will have to acknowledge *that though a woman may forget her sucking child, yet will not the Almighty forget those who put their trust in Him.*

[From the Herald of the Times, 1849.]

The Deaf and Dumb.

THE recent appeals that have been made to the people of Rhode Island in behalf of the "Insane

poor," have been responded to in such a way as to prove, beyond a doubt, that her citizens are not unmindful of the calls of humanity when its proper objects are brought fairly to their notice.

More than one hundred and twenty thousand dollars have been voluntarily given and subscribed for the establishment and maintenance of the "Butler Asylum for the Insane." A highly eligible site has been purchased for its location, embracing a sufficiency of land, not only for the purposes of exercise and amusement of its inmates, but also to furnish them with useful and profitable employment in its cultivation.

It will no doubt be erected and furnished for the reception of patients as soon as practicable—and in reference to useful architecture and internal arrangements, will vie with the best models of similar institutions in this country—and will require nothing but the hearty co-operation of the public to render it an ornament, an honor, and a blessing to the State.

But there is yet another class of unfortunates amongst us, whose peculiar wants have not yet been properly provided for, either through individual or public beneficence—the "Deaf and Dumb."

We have been so long accustomed to hear the terms "*Deaf*" and "*Dumb*" used in connection, that some, without due reflection, have imbibed an idea that they imply not only a deprivation of

hearing and speaking, but that the mind as well as the tongue is "*dumb*" and is deficient in natural understanding.

This is a mistake. Owing to the inability to hear, the organs of speech are rendered useless, and are never exerted; but they nevertheless exist as perfect in their formation as in the most fluent speakers. Restore the hearing and these dormant powers would be exercised, and aided by the admonitions of the ear, would soon learn to "syllable" the sounds that constitute speech, as in the case of an infant.

So with the mind. Its primary powers are not at all lessened by the defects in the organs of hearing. The natural keenness of its perception and sensibilities are all the same, and since the art of teaching the "*deaf and dumb*" to communicate by signs has been perfected, it has been abundantly proved that this hitherto neglected and hopeless class of our fellow creatures are as capable of intellectual culture and attainments as any others. And although God, in his inscrutable Providence, has deprived them of hearing, it must in future be through the neglect of man if they are deprived of the benefits of their understandings.

Until recently, the experience that mankind has been slowly accumulating for ages was beyond the reach of the deaf and dumb. Their untutored eye surveyed all they could know or com-

prehend of nature—and the visible incidents that occurred around their paternal threshold, were the only incitements to mental action. Whatever process their fettered reason might have adopted for the acquisition of knowledge, was incommunicable to others and died with them. These hopeless creatures began the world without the power of benefiting themselves by a particle of the limited experience acquired by others, to light and cheer their lonely path. Long might their struggling spirits strive to penetrate the veil that separated them from their fellow creatures, but all in vain—they were doomed at last to give up in despair—conscious that they lacked something in common with those around them, but utterly unable to comprehend what that something was.

But now institutions are in successful operation, at which through the agency of simple signs, made with the fingers and hands, representing the different letters of the alphabet and the parts of speech, the deaf and dumb are taught to communicate readily with each other,—to read and to write with facility,—and thus they are not only enabled to profit by the knowledge of their dumb associates, but the whole experience of mankind as embodied in books is brought within their comprehension—opening to their minds an inexhaustible field for intellectual improvement and enjoyment. The desponding beings who have hitherto moped in mental darkness, are now made

conscious of possessing faculties capable of never-ending advancement. The innate ideas of their nature and destiny which have hitherto floated darkly on their bewildered imaginations, now burst forth into light and Revelation, points the longing desires of their souls, to its eternal home in heaven.

The only institution of this kind in the New England States is located at Hartford in Connecticut, and is called the "American Asylum for the Education and Instruction of the "Deaf and Dumb." It has been in successful operation for about twenty-seven years, during which time it has received within its walls nearly eight hundred pupils from various States and territories. It has now nearly one hundred and fifty pupils in the course of instruction, and it is doubtful whether an equal number of human beings can be found congregated together in New England, who enjoy life with greater zest than themselves —and whose happiness in their now favorable situation, is no doubt added to by their former deprivations. To this the writer can bear witness from observations made by him during a recent hasty visit to the Institution, being struck with the bright and cheerful faces around him, whose buoyant spirits seemed to overflow with joyous feelings.

Of the number of those who have been instructed at the Asylum, ninety six have married among themselves, and forty-three have married with

those not *deaf and dumb*, making in all ninety-one families. Some of these families have six or eight children each, all of whom can hear and speak, and in only four families out of the ninety-one are there any children that are deaf and dumb—a pretty conclusive evidence that deafness is not more hereditary than other imperfections of nature.

The price of admission into this Institution is one hundred dollars per annum, which includes tuition, board, lodging, and washing. Pupils must be between the ages of eight and twenty-five, and will not be received for a less term than two years. Besides literary instruction, the pupils of both sexes are taught useful trades and occupations, suited to their sex and dispositions, to enable them to maintain themselves and families, if necessary, after leaving the Asylum,—and which, with the education there received, they are able to prosecute with equal advantages, in most cases, as others who can hear and speak.

It is probable that this Institution will be able to accommodate all the deaf and dumb in New England for some years to come, and thereby render the expense of erecting others unnecessary. It is now patronized by all the New England States with *one* exception. In this, Massachusetts, as in most other liberal and benevolent public acts, took the lead, and as early as 1819, made public provision for the support of twenty pupils at the

Asylum, and has since increased the appropriations so as to provide for the education of all the indigent deaf mutes in that State,—and now supports thirty-six pupils at the Institution. The example of Massachusetts was followed by New Hampshire in 1822, and in 1825 by Maine and Vermont, which three States now support sixty pupils at the Asylum. In 1816, Connecticut made a grant of five thousand dollars to its funds, and in 1828 followed the example of her sister States in making appropriations for the support of her indigent "deaf and dumb," and now maintains twenty-three pupils at the Asylum. Rhode Island, the wealthiest of all the New England States in proportion to her territory and population, has not yet made any provision for the support of her indigent deaf and dumb, either at the Hartford or any other institution. Is it not high time that she, too, followed the example of her sister New England States, now that she is seventeen years behind the last in that respect.

Humanity not only calls for such a course, but Justice demands it. A part of the education fund of right belongs to the deaf and dumb. They have never, as yet, received the benefit of a farthing of it, and heavy arrearages are due them. It is true that not only the good, but the very existence of the State, in a republican sense, depends upon the general education of the people—but, as individuals, those possessing all their natu-

ral faculties may enjoy life in a good degree with but little instruction—but not so the "deaf and dumb,"—to them education is indispensable, and upon it depends their whole enjoyment of life.

The writer would not be understood to recommend the withdrawal of any part of the education fund as at present applied,—so far from it, he would consider the man who at this critical period in the history of our republic should recommend the lessening or perversion of that fund for *any purpose whatever*, as an enemy to his country. But he would propose that an appropriation be made, at the present sitting of the Legislature, of a sum not exceeding one thousand dollars per annum, for the purpose of maintaining the indigent "deaf and dumb" in this State at the American Asylum at Hartford. This sum, with the aid of friends, would probably be sufficient for the support of all of that class who would require assistance from the public. If the money cannot be spared from the treasury, let it be assessed on the towns—a tax of three cents on one thousand dollars would raise the required amount,—or it might be readily saved by shortening the sessions of the Legislature a few days, which will otherwise be wasted, in all probability (judging from the past), that office-seekers may have time to perfect their intrigues at the expense of the State.

[From the Herald of the Times, November 16, 1843.]

State's Asylum for the Insane, etc.

ALTHOUGH not apt to be much impressed by public speeches, I have nevertheless been much interested in reading the stirring remarks made by Mr. Updike, in the Legislature at its last session, relative to the situation of our insane paupers and also as regards the present system of public instruction in this State.

With regard to Mr. Updike's statement of the treatment of some unfortunate subjects of insanity, I can bear witness to its truth, being myself acquainted with a case existing in our State, which exceeds in enormity anything he has adduced, and in hopes that by making some of its details known to the public generally, it may be of service in expediting the erection of an asylum, if you think proper, I would thank you to publish this communication in connection with Mr. Updike's remarks. Should it meet the eyes of any of the citizens of the town where the case exists, I trust they will not ascribe any invidious motives to the writer, as he can assure them that it is not made in any ill feeling, but purely for the purpose above stated.

The case alluded to is that of a man whose insanity was caused by the habitual indulgence of a

naturally wilful temper, which disposition still attended him after he was bereft of reason, and in a paroxysm of insanity he killed a fellow being. For some time after he was confined in jail, from whence he was removed, for some cause, and a building (if it can be so called) was erected especially for him in his native town.

The writer visited this maniac in company with two gentlemen of respectability residing in the neighborhood, one of them being the Overseer of the Poor. As we were on our way to the poor-house, the Overseer remarked that the insane person had been taken out of his prison but once since his confinement—(which I think had been for several years) at a time when it was thought he would probably die—having refused to take any sustenance whatever for twelve or thirteen days—and he was taken out, as was stated, that he might "die decently," or words to that effect. In justice to the Overseer, I will here remark, that he appeared fully aware of the unsuitableness of the maniac's prison, and appeared anxious that he should be removed to an asylum at the charge of the town, and expressed himself willing to contribute a share of the expense.

The cell was detached from any other building, and was constructed entirely of stone, or rather rocks—over which was a roof of wood. There was not a window nor even a chink or cranny left in any part of the outside door or building by

which a particle of light could enter. I was admitted through an iron door, which shut close and opened into a narrow passage, about midway of which, in a partition wall of stone, was a second iron door closed and fastened, with a hole in the bottom of it, perhaps a foot square, through which the wretched inmate's food was passed. When this door was opened the air was so offensive that one of the gentlemen refused to enter, saying that he could not bear it, and that he had no idea of the existence of such a place, although he had always resided within a few miles of it.

The view of the inside of this prison beggars all description. The light of a lamp brought by the keeper was insufficient to dispel the darkness within, although not to exceed perhaps six or eight feet in dimensions. It was irregular in its shape, owing to the projections of the ragged and unhewn rocks, piled together—large masses of which hung from the roof in a cavern-like manner. The floor was wet and entirely of stone. There was not an article of furniture visible of any description, excepting an iron bedstead in the further side of the dungeon, across which a cord was loosely woven. Immediately in front of the door and directly against his iron bedstead, confined by a massive chain, hanging from the rocks above and made fast to his ankle, the links of which were perhaps a foot or more in length, stood the wretched inmate of this "dungeon within a dun-

geon," in an attitude accompanied by a demeanor which spoke plainer than words can speak, that he indeed might have passed those gloomy portals over which is inscribed "leave all hope behind."

I have been in the prisons of Rome, and in the deep dungeons of Venice—in the far-famed prison of Chillon—in the dungeons where the Lords and Barons of feudal times incarcerated the wretched objects of their unbridled and irresponsible revenge—and in the gloomy cells where the victims of Monkish hatred and superstition were chained and suffered to linger out their miserable existence or expire beneath fiend-like tortures—but they all failed in causing me to realize the pictures which my early imagination once drew, whilst reading of them as handed down by historians, or recorded in the legends of romance. But now, for the first time, were they more than realized. The jug of water, the never failing attendant of the lonely captive, was not visible here. Here, indeed, was his chain—here his iron bedstead—but this was all—no other article was to be seen, not even the rusty nail with which the captive of the Bastile had marked the days of more than half a century of his hopeless imprisonment—and indeed it would have been useless here, where nought could be visible save the blackness of darkness. Not a particle of light could here enter—to him the darkest night and the brightest day is the same—through the thick damp walls of his

prison neither light nor darkness can enter or escape. He stood silent and statue-like beside his iron bed—his body motionless—his hands hanging down on either side—his head drooping, with his chin resting on his breast—his hair and beard long and dishevelled—his waxen features, all pallid and death-like, on which despair seemed to have stamped its seal and marked him for its own forever—and but for the evidence of mortal life and earthly nature, manifested by his labored respiration, I might well have imagined that the object before me belonged rather to the land of spirits than to this world. I sought to draw him into conversation, but not a symptom indicated that he recognized the voice of a fellow creature. Once, indeed, as I spoke of his probable removal to a comfortable Asylum in a neighboring State, I fancied that I perceived a tremulous motion in his lips.

I placed my hand on his forehead and raised his head, that I might observe his eyes, but there was "no speculation there," and why should there be? he had long ceased to need their use—amidst the darkness of his dungeon, his eyeballs must be touched by an object before they could be conscious of its approach. I removed my hand and his head fell to its former position as if acted upon by a spring. For a moment I closed the inside door, and stood within, that I might feel the spirit of the place—and although accompanied by an atten-

dant with a light, a thrill of deeper horror passed over me, as I endeavored to imagine myself incarcerated there—and I felt that the reason of the strongest mind must soon have maddened amidst the horrors of such a den, even if not shattered before.

As I left the place, and before the door was closed, the sound of an unearthly gibbering met my ear, which I was told proceeded from his cell, and I stepped back to the inside door. He stood precisely as before, with the same cold and death-like expression of features, and I could scarcely believe it possible that he had relaxed from the position in which I first beheld him. I again left the prison, and again the same unearthly whisper followed me. I hastily turned and in the dim light a spectre seemed to flit from the door, but so indistinct that I was uncertain whether it might not be a phantom of the imagination, and the first object that again distinctly met my view was the maniac's form in precisely the same attitude and place as before. I understood the keeper to say that he was always found standing in the same position and place, and that he ever refused to converse with any one, and never apparently recognized what was said to him. On *one* occasion, the keeper stated, that during a visit from his *mother*, her maternal appeals were answered *by tears!* but, he said "THAT WAS ALL."

In answer to a remark I made, that I could not

comprehend how he could exist in such a place, and that the want of exercise would be sufficient of itself to produce death, I was informed that the maniac was in the habit of taking a great deal of exercise "in his way," and that piercing shrieks accompanied by violent clankings of his chain, were frequently heard through the thick walls of his dungeon.

There is nothing overdrawn in the foregoing description, but I can assure you that it falls short of the truth—and that language is not adequate to describe it. That there are many other cases in our State of nearly or of quite equal enormity, I am constrained to believe, is very probable.

Is it not then time that public opinion was aroused to this subject? What excuse can be offered for allowing such a state of things to exist amongst us, especially, as is stated by Mr. Updike, now that a sum sufficient to erect a suitable Asylum has been bequeathed to the State by a benevolent individual, and only waits the action of the proper authorities to be appropriated for that purpose? Let a suitable lot of land for its site be purchased in the vicinity of the city of Providence, as required by the terms of the will of the donor,—say in Warwick, or elsewhere, where land can be purchased cheap, and on which may be procured a sufficient quantity of stone for its erection,—let it be built after the most approved models for Insane Asylums, but of rough unhewn

stone, and I have but little doubt that one of sufficient size to accommodate all the insane of this State may be finished for a less sum than is bequeathed. If the provisions of the bequest will admit of it, the balance can then be invested as a permanent fund towards its support. The yearly expenses cannot, in any event, bear heavily on the State, a part of them will be borne by individuals who will be glad of placing relatives in an institution where they will be comfortably provided for, and who will pay amply for their support. The towns by placing their insane paupers there, will relieve themselves from a heavy expense and responsibility, and their individual tax will be lessened in a greater ratio than that of the State will be increased, for the reason that in such an Asylum, many subjects of insanity will no doubt recover and be no longer chargeable to the public, who would under the improper system now followed most probably continue insane for life.

Independent of the saving of expense, what a desirable object will be accomplished in removing the insane from our towns' poor-houses, where they are now generally confined, and where they frequently cause great suffering to the other inmates of the same dwelling—especially to the decrepit and sick. Let us for a moment imagine ourselves, or our friends, placed in such a situation whilst languishing on a bed of sickness, perhaps a deathbed, and our shattered nerves torn or our

feverish slumbers interrupted, and perhaps our dying moments disturbed by the shrieks and insane ravings of the maniac.

This subject of the Poor, too, Mr. Editor, has been much neglected in our State, and although our system is much improved from what it has been, it is still faulty. From the moment of their admission into our poor-houses or asylums, they are too often nearly lost sight of by the public. Strong and weak, sick and well, are subjected in some places to nearly the same treatment, and the object seems to be, not what will make them most comfortable, but what will cause the least expense. The care of the poor is a sacred trust, more strenuously enjoined by the compassionate author of our religion than any other duty, and I believe that all our outward forms and show of worship will be in vain whilst we knowingly suffer the poor entrusted to our care to languish in misery and want, and that the Father of all, who regards with equal eyes the beggar in his hovel, and the prince on his throne; who declares that *he will have mercy and not sacrifice*, will not heed our prayers although offered up in splendid temples dedicated to his service, whilst they ascend mingled with the sighs and groans of the poor and needy, whose sufferings we might relieve for a tithe of what is squandered in luxury and waste.

We have just emerged from a state bordering on anarchy, and the hand of Providence has been

extended in protecting us, and in bringing to naught the designs of wicked and revengeful men. Society has been shaken to its foundations, and all its worst elements have been excited to action. A calm has at length ensued, political danger, for the present, is apparently removed from our borders, and how can we better manifest our gratitude than by uniting, as one man, to devise ways and means to relieve the sufferings of our poor and insane, and also, as Mr. Updike forcibly recommends, to provide for the education of all? But for the conservative influence of the temperance cause, the passions of the ignorant and thoughtless would probably have been inflamed in the late difficulties to such a pitch, that when still farther stimulated by the habits of intemperance, once so widely diffused among the people of this State, they would have broken through the sanctity of the laws, and passed beyond all control. The same elements that have ever attended the destruction of republics are still fermenting among us. Disappointed and ambitious men are still watching some favorable opportunity again to excite the passions of the unwary, and urge them on to their country's destruction, that they themselves may, if possible, rise upon its ruin. Against such a crisis let us then endeavor to prepare ourselves, and to parry their attempts by a shield more potent than armies—*the minds of a well-educated people.* From these the weapons of

the demagogue will recoil upon himself, and he will become less dangerous to the public tranquillity precisely in proportion as his designs are more artful and wicked. Let all parties, then, bury the tomahawk, and instead of tormenting each other, let one and all unite in the great and good cause of *humanity.* Let us *provide, without delay, an Asylum for our* INSANE—let us *examine into the condition of our* POOR, and see that all their reasonable wants are provided for. Let us *provide suitable schools for the education* OF ALL, both white and black—and in lieu of striving who shall possess each trifling public office—let us *emulate each other in doing good*—and depend upon it that more will be done by such a course towards harmonizing the discordant feelings at present existing in society, and in perpetuating our institutions, than can possibly be effected by legislative or legal enactments.

[From the Herald and Rhode Islander, January 28, 1847.]

Famine.

EARNEST attention is solicited to the following Address from a committee of the Society of Friends, in Ireland.

The well-known moderation of this religious denomination, alike with the tone of the com-

munications, forbid the supposition that the details of suffering are too highly colored, but, on the contrary, it is to be feared "that the half is not told."

In all probability thousands of the poor in Ireland are now in a starving condition.

From recent accounts it appears that members of the Society of Friends, in England and Ireland, have subscribed twenty-two thousand pounds for their relief. Friends in Philadelphia are also collecting money and provisions to send them, and the citizens of New York have forwarded several thousand dollars through their Mayor to the Dublin Committee for the same object.

Is not this a work of charity in which all Christians should unite? Let those who possess a superabundance of this world's goods seriously reflect on their responsibility to the Father of all, who has thus entrusted them with the means of relieving the distresses of their poorer brethren.

Contemplate for a moment your own happy families, surrounding the festive board or cheerful hearth, without an earthly privation, but perhaps revelling in the excess of every luxury.

"Look on that picture and on this."

Behold the widowed tenant of a mud cottage in Ireland, the last article of her little furniture at the pawn-broker's, destitute of food, bedding, or fuel, her little children shivering in rags, and

piercing her soul with plaintive cries for food, which she can only answer with tears.

Behold them huddled together through the long cold night, to derive from each other's starving bodies some little warmth, sobbing themselves to forgetfulness, or moaning piteously in their hungry sleep.

Ere the light of morning, death has perhaps released one of their number. Amidst darkness the wailing mother is striving to close its sunken eyes, whilst its innocent spirit has winged its way to the eternal Judge of all, there to remain an everlasting witness against those who, betraying their stewardship, appropriate to their own selfish purposes the goods entrusted to their care by Divine Providence.

Should the republication of the address be the means of exciting any individuals or communities to aid the sufferers of Ireland, the writer of this (who is not a member of the Society of Friends) would suggest the propriety of forwarding any funds raised direct to their committee in Dublin, whose organization seems so well adapted to promote an impartial and faithful distribution. It may be well to remark, that no part of the aid received by said committee will be appropriated for the benefit of the poor of their own denomination, ample provision being specially provided for them by the rules of their Society.

Robespierre and Marat versus James K. Polk.

THE history of the Reign of Terror in France assigns a more bloody celebrity to Robespierre, Danton, and Marat than to any other of the monsters who figured in that terrible drama.

When Robespierre was about being led to execution, he asked for a napkin to wipe away the blood with which his mouth was filled, his underjaw having been shattered by a pistol shot in the struggle to secure him. A bloody cloth was handed him, which he pushed aside—"it is blood," said they, "it is what thou likest."

During the fearful sway of that fell triumvirate, Marat edited a political journal in Paris, the columns of which absolutely howled for blood. On one occasion as he descended from the tribune of the National Assembly where he had, as usual, been belching forth his bitter accusations and raving for slaughter, it was moved by a member that the tribune be purified of its pollution, before any other deputy be allowed to ascend it.

The atrocious sentiments expressed in the President's late annual address might lead a believer in the transmigration of souls to imagine that the departed spirits of Robespierre and Marat had both been doomed to reside in his breast, and to act as his counsellors in wickedness.

Whilst that dread engine, the guillotine, un-

ceasingly labored on by night and by day, dealing its strokes of death with fearful regularity, and mingling its own terrific *shriekings* with the groans of its victims, sacrificed to Robespierre's hate and revenge, that mocker of humanity even then professed to be tender of human life, and both wrote and spoke against the infliction of capital punishment.

Even Robespierre at last grew sick of blood; but James K. Polk, steeped in human gore to the very lips, seizes the bloody cloth, and, waving it over his perjured head, still howls for more—more blood ferociously he yells—more *vital* blood. He too professes to be tender of human life and a friend of peace. He who has *murdered* peace, and on whose head will ever rest the primary guilt of every drop of blood that has flowed in this unhallowed war with Mexico. It is true that he has by stratagem involved Congress and the nation in his crimes, but, though he may lengthen his sophistries to ten thousand paragraphs, and repeat them again and again, until bewildered in the mazes of his own falsehoods he himself almost believes them true; yet he will ever fail to convince any person of sound mind that he is not the *plotter*, the *contriver*, and the *responsible author* of the war.

As the ghosts of the tens of thousands of his slaughtered victims pass before him in fearful array, their gaping wounds striking terror to his

guilty soul, in vain does he point to his satellites in Congress and, with trembling lips, exclaim — "*Shake not your gory locks at me—ye cannot say I did it.*" The hand with which he points betrays his words, it reeks to heaven with murder's blood, which naught on earth can hide or wash away; and his name will go down in his country's history as that of a monster whose *depravity of heart* is rivalled by nothing on its pages but the *falseness of his tongue.*

[From the Friend, 8th month, 1850.]

Progress of the Republic of Liberia.

In a recent number of your useful paper, I notice that the compiler of the interesting biographical sketches of "*Thomas Scattergood and his Times,*" has incidentally referred to an isolated fact, in a manner which I think is calculated to convey wrong impressions to his readers with regard to the former colony, and now Republic of Liberia. For many years I have felt a lively interest in what concerns this African settlement. This interest which first commenced in a charitable hope, has since almost become established in an earnest belief, that it is in the councils of the Almighty, through the instrumentality of this little beginning in Liberia, yet to redeem the

afflicted children of Africa from thraldom in foreign lands, and from barbarism and superstition in their own. Entertaining these views, I was pained in seeing remarks tending to injure the cause of African colonization in a journal which is so extensively circulated among the members of a religious society so conspicuous as is that of "Friends" in aiding good works. I do not at all question the fact as stated by the writer in your columns, that the health of a family may have been destroyed by their removal to a newly planted colony in a distant country, but I should be glad to be allowed to convey a caution to your readers, lest they should indulge in the too common practice of generalizing from single facts, and to infer that because the family of one man was ruined by seeking an asylum from oppression on a foreign shore, a like result must necessarily attend every similar attempt. A slight knowledge of the early history of our own country cannot fail to show the fallacy of such a conclusion. Who is there now who doubts the great good that mankind has derived from the colonization of these United States? And yet what hardships, what exposures, what destruction of human life, was incurred by our forefathers in establishing the various colonies on our coasts. In many instances they fled from persecution and oppression in their own land, to almost certain death on a foreign shore. How many instances

of privation, of suffering, and untimely death, might have been, and no doubt were, then adduced to deter others from following their example? And yet they persevered amidst every discouragement, and finally succeeded in establishing themselves where they and their children could dwell in peace, and unmolested worship their Creator according to the measure of light in their own conscience. And what has been the result? Two centuries have scarcely elapsed ere these colonies are grown into a nation of more than twenty millions of people, with every prospect, should Divine Providence prosper them as heretofore, of numbering their population in hundreds of millions ere the period of their future existence corresponds with the past.

The limits of such a communication as this will not admit of my entering into a minute comparison of the progress of the colony of Liberia with those of our own country. If so, it would require but a simple statement of facts, to show that the degrees of success are altogether in favor of the former, and so strikingly, as to be scarcely credited by any who have not investigated the subject. I believe that if the true character, progress, and probable results of this benevolent plan for the amelioration of the condition, and moral and religious elevation of the colored race, were fully understood by the Society of Friends generally, thousands would be astonished at the infat-

uation which has led many good men to think lightly of, or to speak disparagingly of its objects and results. A monthly paper published at Washington, in pamphlet form, at one dollar per annum, payable in advance, probably contains the best information to be obtained, as regards the current progress of the Republic of Liberia, and the doings of the American Colonization Society.

One highly favorable and distinguishing feature of "African Colonization" is to be found in the fact, that whilst the colonists of America were too often engaged in exterminating the aboriginal inhabitants, or in enslaving them, the colored emigrants to Africa fraternize with the natives of the soil, and so far as their influence and laws extend, protect them from slavery. The Republic now embraces a sea-coast of more than four hundred miles in extent, which, before being colonized, was the very focus of the slave-trade, but on the whole extent of which it is now totally abolished. We thus behold the beautiful spectacle of the descendants of those who were sold, as it were, by their brethren into Egyptian bondage, returning after many years to their Canaan, not to destroy and exterminate as under a former dispensation, but to teach their ignorant brethren the arts of civilization and peace, and to bring them to a knowledge of their God and Saviour.

The colony of Liberia was commenced about thirty years ago. The colonists were of an op-

pressed and down-trodden race; in most instances incapable of assisting themselves, or of contributing towards the expense of their passage to Africa, which was defrayed by subscriptions from comparatively a few individuals. The colony has had to struggle with poverty, obloquy, and many discouragements. The society has been assailed with a degree of virulence amounting to persecution, and yet what is the result? That the colony of Liberia has scarcely yet attained to an age at which the Plymouth, and some others among the most conspicuous colonies in America, were utterly destroyed or abandoned, or reduced to the greatest extremities, ere we behold it taking its stand among the nations of the earth, establishing a government, and instituting laws second to none in apparent stability and wisdom on earth. Throughout the Republic, peace and order reign, and are daily gaining strength from a system of education for the youth and native tribes, that will favorably compare with that of our own, and where religion is respected, and untrammelled by kingly power or priestly craft.

Owing to the devastation caused by the traffickers in human flesh, a great extent of country adjoining the sea-coast in Africa is thinly peopled, affording ample room to accommodate millions of emigrants. The advantages of such a location, both as it regards protecting and instructing the natives of the interior, are too apparent to need

illustration. The nucleus is already formed and firmly established; its growth will depend upon the degree of favor the cause of African Colonization meets with from the American public.

Some object to the cause of African Colonization upon the ground that the colored man by right should enjoy equal privileges with the white man here, and that he should remain to assist his brethren in obtaining their just rights. If William Penn and the early settlers of Pennsylvania had acted on that principle, Philadelphia might never have been built. They, too, were denied their just rights by the government in England. The prospect of obtaining their rights in England was certainly not more unpromising than is that of the negro's obtaining his in this country. And yet they thought it best to seek a home in the wilderness; and the result fully proved the wisdom of their decision. A secure home was thus provided for their persecuted brethren, where they could flee and be at rest from their persecutors; and there is not the least reason to suppose that the cause of those they left behind in England suffered by their conduct. On the contrary, the wisdom and propriety with which the colonists of Pennsylvania conducted their affairs, no doubt, had a tendency to open the eyes of both the people and government of England to the real merits of a people they had hitherto been accustomed to despise. Will not

this be the effect of colonizing Africa? The prejudices of a great majority of the people here are against the negro; that majority controls the government. Here the negro suffers oppression in some shape or other, alike at the North and the South. Let him imitate William Penn;—build up a nation in Africa, and show to the world that he is not inferior to the white man, when allowed a fair field of action. A little inquiry will satisfy him that Liberia is not the sickly, wretched country that he has been told it was. He will find that although the white man cannot exist there, yet it is healthy for his race, and astonishingly productive, and where they can soon be enabled to compete with their former oppressors in the world's market in similar productions, raised on a free soil. The moral effect of a nation of free and enlightened colored men would be felt throughout the world. To it would the eyes of all the race be turned, with aspirations that would greatly assist in breaking their chains. The efforts of many advocates of the rights of the colored man seem limited to his oppressions in their own country. But is this a correct view of the evil? Where does the true Christian find a precedent for looking at it in such a light? The charity of good Samaritans is not to be circumscribed by local limits. Wherever they find suffering, there will they find objects for the exercise of Christian charity. Now, great

as are the evils of slavery in the United States, they are light compared with those connected with the system throughout the world. Indiscreet zeal in the best of causes, frequently aggravates rather than diminishes evil. Look at the example of England. Led on by Clarkson and Wilberforce, all the virtue of the kingdom seemed arrayed against the system of slavery. After years of effort, the friends of humanity at length succeeded in accomplishing its utter overthrow throughout British dominions. And what has followed? The production of sugar for the British market was transferred from the British West Indies to Brazil and the Spanish Islands. This increased demand for sugars created an increased demand for slaves, which were only to be procured from Africa.

Three powerful nations are combined—England, France, and the United States—in blockading with vessels of war the western coast of Africa, to intercept the slave ships. The dealer in human flesh is actuated alone by motives of self-interest and profit. Formerly, it was his interest to construct commodious vessels for his victims, that they might reach their destination in tolerable order, diminished as little as possible by death in the middle passage. But since the blockade of the coast by vessels of war, he finds it advantageous to his interest to adopt another plan,—and that is, to construct his vessels on such a model

as will best enable him to elude and escape the cruisers. Small, sharp-built vessels are consequently employed in the nefarious traffic, into which the poor negroes are literally packed and whose sufferings in the middle passage beggars description. And there can be no doubt that, great as are the hardships of the slave in the United States, the horrors that attend the passage of one slave vessel across the ocean, as now conducted, exceed all the sufferings that occur from slavery in the United States for twelve months together or more.

T. Fowell Buxton states that in 1838, it required one thousand human beings per diem to supply the slave markets in America; about two-thirds of them dying in indescribable misery on their journey in Africa to the sea-coast, and on the passage across the ocean. Since that period, owing to an equalization of the duties on British colonial and foreign sugars, the consumption of the latter has greatly increased, consequently increasing the demand for slaves; whilst latterly a more rigid enforcement of the blockade, and consequent interception of cargoes of slaves by the cruisers, has rendered it necessary to ship a still greater number than at the time T. F. Buxton wrote; all of whom, including the recaptured, are made to undergo the horrors of the land journey at least. Now whilst no one will presume to cast blame on the English philanthropists, who accom-

plished the abolition of slavery throughout the British dominions, can there be any doubt of the fact that the sufferings of the colored race were greatly increased in the aggregate thereby, and so with the blockade of the coast of Africa. The demand for slaves has ever been fully supplied, and the only effect of the blockade has been to enhance their cost to the planters of Brazil and Cuba; whilst their mortality has been more than doubled thereby, and their suffering increased in a degree not to be conceived of, much less described. Now, can any reflecting person doubt, that if the money that has been expended by England in suppressing the slave-trade had been appropriated to colonizing with free blacks the sea-coast of Africa, on the plan of Liberia, the cause of the negro would have been promoted in a far greater degree than by the methods that government has pursued; or if the squadrons that have been furnished by the three powers had been employed in transporting all negroes who wished to emigrate to Africa, that were or should be freed, instead of blockading her coasts—can there be a question which plan would have most conduced to the suppression of the slave-trade? What magnificent results would in all probability have attended such a course! The whole of Africa ere this might have been hemmed in with colonies of intelligent men, rendering her coasts impervious to the slave-ships. A way would have

been opened for thousands of benevolent planters to have freed their negroes, and to have placed them where they would no longer need protection. The natives of the interior no longer instigated by the trafficker in human flesh, would have turned their attention to the cultivation of the soil, to procure of their civilized brethren the articles they had been accustomed to receive of the slave merchant, in exchange for the bodies of their fellow men.

In a remark made by the compiler of the Life of T. Fowell Buxton, a key is given to the only plan that can seemingly be brought to bear effectually upon the civilization of Africa. After describing the success which attended the early operations of the Niger expedition—showing that the natives were every way disposed to profit by instructions of the officers of the expedition, and to comply with their wishes in abandoning the slave-trade, etc.—the cause of the failure is attributed to, and no doubt was caused by, the mortality which attended the expedition. The writer says: "Of the 301 persons who composed the expedition when it commenced the ascent of the Niger, forty-one perished from the African fever. It may be worth while to observe, that of the 108 Africans on board, not one died from the effects of the disease."

Here, then, is the key of African civilization, exposed, as it were, by accident, as the writer

really seemed to doubt whether it was worth while to spare a couple of lines for its disclosure; and it does not appear that the important circumstance was ever noticed afterwards. This fact, connected with the preceding narrative of the Niger expedition, proves almost conclusively that settlements might have been established with ease, had the expedition been manned and officered exclusively with colored men. And this is the plan of the American Colonization Society, as carried out in their settlements in Liberia, with very few exceptions. The British colony at Sierra Leone was on the plan of the Niger expedition; nearly or quite all places of trust or profit were filled with whites; and, consequently, the colored race were degraded, and the colony languished, and still languishes. The circumstance of the climate of Africa being so detrimental to the health of the whites, affords the best guarantee for the security and prosperity of the colored immigrants.

I have extended these remarks far beyond what I intended; but the longer I dwell on this subject the more it expands to my view, and the greater importance it assumes. And great indeed is the importance of African colonization, if in its future career is involved the expulsion of the most crying evil under the sun from one continent, and the civilization and Christianization of another.

[From the New York Times, 1867.]

The Condition of the South—Sentiments of Wendell Phillips.

On the 28th of last February I left New York for Florida by way of the sea, *via* Savannah, whence I returned north mostly by rail. I had been led to suppose that, owing to the unsettled condition of political affairs at the South, a sojourn there would be far from agreeable in many respects. In this, however, I was happily disappointed. I passed two weeks in a lone house on the St. Johns River, the outside doors of which were never fastened; and again about the same period in a boarding house kept by a widow lady in St. Augustine, in which there was not so much as a button on an outside door, where I slept without apprehension, although at times I was the only male occupant. In all, I passed some sixty days in the Atlantic Southern States, during which period, although I heard of some murders and other outrages, I witnessed nothing unpleasant myself, nor was there even an angry word spoken within my hearing while I remained south of Mason and Dixon's line. I conversed much and freely with many persons of both sexes and divers colors and grades of society, including some possessing high accomplishments, from all of whom I received kind and courteous

treatment, and, in some instances, touching hospitality. As far as I could judge, the people of intelligence generally felt that they were hopelessly conquered, and were not only willing but anxious to be returned to their places in the nation they had so unwisely sought to destroy.

The only bitter words I heard spoken were uttered by a distinguished gentleman in South Carolina, whose sentiments were entitled to greater weight, from the fact that he had ever been, throughout the rebellion, a consistent and earnest friend of the Union at great sacrifice of property, including most of the furniture of the house in which he now lives, and subjected himself and family beside to much persecution and social contumely. "The man," said he, in alluding to some of the ultra Radicals, who were then advocating more stringent measures than those which Congress had recently adopted for the pacification and reconstruction of the South—"the man," said he, "who is aware of the present condition of the Southern States, how utterly they have been impoverished and desolated by fire and sword, how the whole length and breadth of the land has been devastated and passed over, as it were, by the burning ploughshare of destruction and sown thick with the salt of affliction, that will seek to add to their woes by measures prompted by the spirit of revenge, can have nothing human left in his nature. He must be a fiend!"

This conversation was recalled to my memory while reading a communication in the *Weekly Times* of the 25th inst., from "Wendell Phillips on the release of Davis," copied from the *Anti-Slavery Standard*. The word "fiend" is described by lexicographers as meaning "an enemy in the worst sense" (as, for instance, the foul fiend or devil), "an implacable and malicious foe." Without meaning to be severe, I think candid readers must admit that in his communication, Mr. Phillips has given expression to sentiments and evinced dispositions that entitle him most emphatically to wear the term "fiend," as it is defined in dictionaries; for it seems to me that he has exhausted the strength of the English language in giving utterance to "implacable and malicious" sentiments, and in proving himself to be "an enemy in the worst sense," not only to Jefferson Davis, but to his fellow-men and all law, whether human or divine. Nor is this present phase of Mr. Phillips's character unwarranted by that of the philanthropist, that has been heretofore so widely accorded to the gifted orator, for, as with a too "vaulting ambition," a morbid excess of virtue and love of human kind sometimes, as in the instance of Nero and Robespierre, "o'erleaps itself and falls on t'other side."

It sounds awful and wierdlike to hear a people educated in a Christian land told by a teacher of morality — if not of religion, as Mr. Phillips

claims to be—that it is a virtue to punish, and a lack of it to forgive; that millions of "loyal hearts" are now "swelling in secret with bitter hate, which bides its time" to be revenged on the "knavish government" and "prostituted Court," that refused to hang Davis, "the wretch who sought to crush the most beneficent government on earth;" that this "bitter hate" will last beyond the grave, and that dying fathers "will leave bloody instructions for those who come after them."

It seems to me that if Shakespeare could have had access to Mr. Phillips's discourse he might have found material by which he could have intensified the character of *Iago*. But the parallel would not have been complete, because the malicious revenge *Iago* contemplated was confined mostly in his own breast, whereas Mr. Phillips seeks to infuse the "bitter hate that bides its time" into the hearts of millions, and to perpetuate and extend it even to future generations, and until the "next time" arrives, when he counsels "our boys in blue" and other loyal hearts not to rely on our Government and laws, but "resolve to settle their own wrongs and prevent being cheated," by taking the law in their own hands, and doing as was done by some of our soldiers in the late war, who "reported no arrests at headquarters," but (continues Mr. Phillips in italics) "*they simply brought in no prisoners;*" in other words, assassinated them.

[From the Newport Mercury, Dec. 10, 1870.]

Woman Suffrage.

THE "Woman's Journal" of Nov. 9th contains a most admirable speech made by Julia Ward Howe in Philadelphia on the 10th ult., at a meeting of the "Pennsylvania Woman Suffrage Association." A good cause such as the Woman's Suffrage movement with such gifted advocates to commend it cannot linger long on the road to success, and we already see the more advanced minds of the age hastening to array themselves on its side. The stale objections that have been thrown in its way by the coarser and more bigoted of the sterner sex are receiving a sifting at the hands of gifted women in their journals and conventions that is thoroughly exposing their weakness and sophistry, and it is hardly probable that another decade will pass ere taxation with representation —those cardinals of freedom—will go hand in hand throughout the Union without distinction of color or sex. Says the vulgar minded political trickster, "all we want of woman at the ballot box is to sweep from our town halls the peanut shells and tobacco quids left there by the lords of creation." "Let us enter there," replies woman, "on an equality with men, and we will keep them clear of such nuisances by the mere force of our presence

without the aid of a broom." Says the arrogant M.D., "we want no woman beside the bed when a child is born save as a nurse to do our bidding; we want her not in the sick-room, save to administer our drugs; we want her not in the dissecting hall save to remove the human blood and brains we leave scattered around." Says woman, "we read in the *good* book that when Hebrew mothers were assisted by their own sex only, their deliverance was so 'lively' that the child was born 'ere the midwives could come in to them' as it would be with Christian mothers now were it not for the damaging presence of *he* doctors." Again, says woman, "give us the care of the sick and with the aid of the intuitive powers that God has so peculiarly endowed us with, we will arrive at a truer diagnosis of the ailments of the human body than you can obtain with your books and your scalpel knives, and do more to restore it to health by the healing magnetic currents that Christ imparts through the organism of all who believe understandingly in his spiritual power, and the application of simple vegetable remedies than has ever been done with all your drugs and mineral poisons."

And now, says the learned LL.D., "it would ill become your sex to partake in the lying and ribaldry of the court-room, or to sentence from the judgment seat the criminal to the gallows or the prison!" "Let us," answers woman, "plead

in your courts, and though we may not be potent to make your lawyers honest and truthful, we will at least shame them into external decency; give us a share in the making and administering of your laws and we will decimate crime by wiping from your code every statute enacted in the spirit of self-perpetuating murder and revenge; we will annihilate your gallows, and turn every jail and prison into reformatory infirmaries." And now comes with sepulchral tone, the dogmatic D.D., full almost to choking, of Paul and himself, "woman the first tempted of the devil and the author of man's fall, has no right to administer at the altar or expound the *word* from the pulpit. It requires no waste of words to establish this dogma, for has not our great high priest of all the churches, the apostolic bachelor of Tarsus, ordained as an eternal law to last far beyond the time when time shall be no more, that woman shall in all humility and thankfulness remain tributary to and the slave of man, and learn religion of her husband at home, 'in silence with all subjection.' Now mark what Mark says, 'He that believeth shall be saved, he that believeth not shall be damned' to eternal hell fire forever and forever, amen!"

Answers the spirit of her who was "the last at the cross and first at the tomb." We seek to offer no vain oblations on your altars, no long prayers in your pulpits, we want no high seats in your

synagogues and temples, we covet not your ecclesiastical positions or worldly honors, we would only show our love to God by administering to the needs of his Christ in the persons of the poor and afflicted, to feed him when hungry, to give him drink when thirsty, to clothe him when naked, to take him in to our houses and provide for him when a stranger, and to visit him when sick, and in prison, even though we should have naught left to bestow upon the erection and maintenance of the costly churches dedicated to his worship." "But," says the soldier, bearded like a pard, "if woman votes she should be ready to shoulder the musket and fight for her country."

Woman replies, "where in history can you name a more successful conqueror than Semiramis, who withstood the Roman power so long and successfully as *Zenobia*, who more valiantly than *Boadicea*, who when France lay bleeding at the feet of Edward of England, but a simple peasant girl intuitively demanded place at the head of her armies and turned the tide of victory? But," continues woman, in the low sweet tone so excellent in her sex, "we seek not, we covet not military honor. Give us place in your councils and we will soon bring all wars to an end, and hastening the ushering in the day foreseen by the gifted seer of old, whose lips were touched with a living coal from on high; when men 'shall beat their swords into ploughshares and their spears into pruning hooks,'

when 'nation shall not lift up sword against nation, neither shall they learn war any more.'" And may not that glorious day be indeed nearer at hand than we expect? It is truly said that it is darkest just before day. Hitherto man has monopolized and conducted the governments of the world mostly through his intellectual faculties, and the result has been countless mistakes and one continued scene of war, crime, and misery. May not the present dark hour, with perhaps a still darker one at hand, be but the veiled harbinger of a brighter morn than has ever yet dawned upon earth, a morn that is to usher in an era wherein the coarse, hard, halting, uncertain intellect of man is to seek counsel of the angel-eyed intuition of woman in the governing of the nations. The brute that faithfully follows the promptings of the instinct that nature has endowed it with is never deceived. The intuition of the human is but a higher order of instinct, and if faithfully followed in godlike simplicity it too will never deceive. It is a nobler, truer, higher faculty of the soul than intellect, and shines far more brightly and clearly through the frail delicate organism of woman than man's. It was through intuition that Isabella of Spain beheld America in the distant vista, that Maria Theresa of Hungary, the two first Catharines of Russia and the queens Elizabeth and Anne of England, discerned the intellect and called to their councils the hosts of able men, both in

cabinet and field, with whose aid they ruled their kingdom and furthered the cause of civilization so wisely and so well. Napoleon, the all but conqueror of Europe, was successful in his gigantic enterprises only so long as he took counsel of the intuition of Josephine; and as in public affairs so in private life, all other things being equal it will be ever found that he who takes counsel through the intuition of a faithful wife will ever be the more successful man in his undertakings. Intuition is, as it were, the poetry of intellect. The one pauses not o'er the slow deductions of the other, but springs with heaven directed certainty from cause to effect, touching but the stepping stones o'er which intellect plods to conclusions, with wings rather than feet. It is the link of the mighty electric chain that unites the worlds and universes with God and the spirit realms, through which angels telegraph their affections, their wisdom and guardian admonitions to mortals, and through which Christ the Spirit of truth is ever striving to lead, "and guide mankind into all truth."

But says the man of fashion, as he revolves in the polka with the glowing half-naked maiden clasped to his breast. It would destroy woman's refinement and delicacy of character to permit her to mingle with men at our polls and in our halls of legislation! But what says experience, that best test of every question? For nearly two cen-

turies and a half women have exercised in the society of "Friends," all the rights and privileges of men, both in their religious and secular meetings and concerns, and to this day their drab bonnets are a sufficient passport into the best and most cultivated society! And why? simply because it is well known that, let their station in life be ever so humble, they possess an instinctive sense of propriety, a true and natural refinement and culture that will not permit them to offend the most fastidious taste in good breeding. In point of numbers the Society of Friends have always been exceedingly limited, and yet few as they are, if we search the world for specimens of high female culture, in all that pertains to the family relation, home duties, and the qualities that adorn and utilizes character in woman, we shall hardly find superiors to Elizabeth Fry, Anne Jenkins, and hundreds of others of the Quaker sect.

These facts speak volumes in behalf of "woman's rights." Another most significant fact is, that the movement is following closely upon the advent of the late second great outpouring of spirit influences from the unseen world, which too are concentrating their mighty powers in favor of elevating woman to an equality with man in all that belongs to social, civil, and religious affairs and government. There is no question that the righteous cause will progress and finally be crowned

with success, and I believe that the people who first grant to woman her full and just rights will acquire a prestige among the nations that will not depart until Shiloh the prince of peace shall be crowned on earth by woman's hands, and all the peoples thereof be brought into one common, peaceful brotherhood and fraternity, comparable to the beautiful scripture simile, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

[From the Mercury, August 31, 1871.]

Machinery—Irish and Chinese versus Labor.

In a letter received by the writer from the late James Robinson, of South Kingston, R. I., dated second month 22d, 1840, he says: "In 1797 I hired good hands to work upon the farm for three dollars per month, and in hay harvest for twenty cents per day; that, however, was something lower than common; but five dollars per month was the more general wages for approved laborers, and go through the season." There was then comparatively no tariff, no machinery, no Irish, no coolies in the country. Laborers and mechanics lived mostly on pork, corn bread, and milk porridge,

lodged in unplastered, unpainted shanties, and dressed in tow cloth in the summer and sheep's grey cloth in the winter. In 1820 I hired to work on my farm for the season two of the best of laborers, (Wm. Smith and Abram Perry) for twenty-five cents a day, for all work except mowing, for which I paid them fifty cents per day. There were then no mowing machines, no horse rakes, no horse hay forks or spreaders, and a day's work was from sunrise to sunset, and in haying time anywhere up to nine o'clock at night.

In that year I built a small factory, and hired able-bodied men to work in it at five dollars per month with board, and at ten dollars per month they boarding themselves. Women I hired for twenty-five cents per week and board, or one dollar and twenty-five cents, they boarding themselves. Farmers' produce and food generally was much cheaper than now, but all manufactured goods much higher in price.

At this time, or a little before, labor-saving machinery began to be introduced into England and this country, and a terrible outcry arose, lest it should starve out the laborers, and in some instances it was broken to pieces and its introducers threatened with violence. Steamboats also began to be introduced, and sailors thought their occupation about ended. And now came the railroad, a *devilish* invention that was not only to bankrupt

turnpike corporations, but cause the annihilation of all horses.

But, strange as it may seem, as machinery increased, labor and farmers' produce rose in value, while manufactured goods fell to a quarter of their former price. So, too, as steamships multiplied in the rivers, there was an increased demand for seamen to convey the produce they brought to the commercial depots to domestic and foreign markets, and so continues. So with the railways. Instead of doing away with a necessity for horses, such was the impetus given to business and to travelling, that one hundred horses were soon required to convey passengers to the depots, where a single pair were wanted before, to draw the old "fly-trap" from Boston to Providence, or from Dan to Beersheba. And as soon as mechanics and laborers of all classes began to take a higher stand in society, to drink tea and coffee, to eat *white* bread, and live in comfortable houses, a new danger threatened them.

A terrible famine occurred in Ireland, and millions of *ten-cent* day laborers began to invade our country. Ruin stared our own laborers in the face, but lo and behold, strange as it may seem, through the weird effect of some beneficent enchanter's wand, so far from lessening the price of more skilful labor, the cheaper labor of the Irish only increased it to a fabulous extent, and our artisans soon began to live in their own painted and richly

ornamented houses in the winter, and to spend their summers at fashionable watering places. The Irish now afford the only men and women of all work, and these are getting so fearfully scarce that it is a perfect agony to live on *one's money.*

But lo and behold! now that the march of empire and civilization has finished the circuit of the world, the returning tide threatens labor with a new and most terrific danger. Four hundred millions of Chinese are about to invade us, who will work, not for three or five dollars, as good, faithful Yankee hands were glad to do half a century ago, but for the pittance of twenty-five dollars per month. But let every son and daughter of toil take courage and judge the future by the past. Hitherto labor has reaped the whole benefit arising from improved machinery. It has more than divided with capital the profits and conveniences of steam and rail. The advent of the Irish fourfolded the wages and made bosses of the Yankee laborers, and now that the Sons of Erin have become enlightened and prepared by their instructive and liberalizing experiences in America, they, too, in turn will be lifted on the shoulders of the coolies, through the new impulses given by their introduction to industry and the arts, into higher positions than they have hitherto occupied, and all who lived by honest labor will go on progressing in an increasing ratio of prosperity, as

sure as that "the liberal deviseth liberal things, and by liberal things shall stand," for such is the law of humanity, the universe, and God.

[From the Boston Advertiser.]

Rhode Island Turkeys.

I SEE it stated in your paper that Rhode Island turkeys are worth three cents per pound more in the Boston market than any others. Why is this so? it may well be asked. Simply, I answer, because turkeys are fed, especially in the south part of that State, on hard Indian corn instead of meal, barley, oats, or other kinds of food, and because they are picked without being scalded in hot water and their inwards removed immediately. There is almost as much difference in the bird prepared in this way and one that is fed otherwise and dipped into hot water (to save two minutes labor in picking), and then left to swelter a week with its inwards undrawn, as is the case with the most that are brought to the New York, Philadelphia, and other markets, as there is between a woodcock and a crow.

The flesh of animals and birds partakes more or less of the quality of their food. The delicious ortolan of Europe, the rice bird of Georgia, the reed bird of Delaware, and the bobalink of New

England are said to be one and the same bird, varying in plumage and flavor in each locality because of the difference of climate and food.

But why, it may be asked, is not *Indian meal* as good as *Indian corn* to fatten turkeys upon? Simply, I might answer, because experience proves that it *is not.* But as modern scientists are loth to accept *facts* that are not *founded* on *theories*, I may say that the reason of this may or may not be from the fact that both theory and experience attest that *three* bushels of Indian meal will make more flesh when fed to a turkey or a pig than *four* bushels of unground corn. In both cases the finest and most delicate elements of the grain are the first to be eliminated from the stomach and converted into flesh, the grosser following after on a descending scale.

So too, if the hog be fed solely on hard corn and water its meat will be as far superior to that fatted on meal or other soft food, as real *pure* Orange county is to distillery or swill milk. Why are Cincinnati hams so celebrated? Is their superiority owing to the method of curing them solely? By no means, but more to the quality of the flesh, which is made entirely from the juices of sweet, hard, wild nuts and unground Indian corn.

Take a turkey that has a free wide range, where grasshoppers are plenty in their season, feed it well with Indian corn and sweet apples

only (if the latter are handy) until December, shut it away from food for twenty-four hours, then (handling the sacred thing tenderly) tie a stout cord around its legs and hang it to a spike in the beam under your barn, let one artist hold its wings firmly in each hand whilst another gently bleeds it at the throat, pick it whilst warm, draw its inwards *ditto*, let it *hang* in a cool place for two nights *only*, roast it before a bright, hot, wood fire, turning the spit often to keep the juices from congesting on the surface or elsewhere; set it on a table garnished, if your fancy or "nature will," with woodcock, canvas back, rail and ortolan, and if you once get a taste of *that* turkey you will let every other delicacy before you go to the dogs rather than desecrate your palate with trash so inferior to that king of all game, a corn fed, dry dressed, well cooked Rhode Island turkey. Like "Hyperion to a Satyr," is this to the vile thing called by the same name, that is found in the New York and Philadelphia markets, fatted on meal, bran, barley, oats, potatoes, and swill, parboiled before its feathers are plucked, and left for days and perhaps weeks undrawn until the disgusting mass becomes saturated with its own odor and rendered unfit for any stomach but that of a garbage-eating Hottentot or worm-fed digger Indian.

So too, take a *twelve* months' old barrow, place him in a roomy, sunny pen, keep him wholly on

hard corn and *pure* water, with occasionally a little salt, until he is fat; kill and dress him nicely; and salt the chines down with plenty of *Turks Island* salt within thirty-six hours of his exit, and you will have pork to eat with your capon that is firm, transparent, rosy, sweet, and delicate, one pound of which would have been prized more by Epicurus or any other man of gentle breeding who has a conscientious palate than a thousand of such soft, pallid, flabby, tainted, slush fed stuff that is often placed on the tables of our first class (?) hotels and restaurants. So, again, take the hams of such a hog, cure them well with blown salt and saltpetre, smoke them with clean fresh corn-cobs (and nothing else, letting them cool off nights) until they attain the complexion of a hazelnut, or of one of Titian's most characteristic portraits a trifle subdued. Then boil it slowly, and when thoroughly done let it stand a night in the liquor and you will have the only "thing of beauty" that is worthy to be eaten off the same plate with your Rhode Island turkey, and equal to the best Westphalia, North Carolina, Newbold, or Cincinnati bacon, as the subscriber has proved repeatedly by experiment.

[From The Golden Age, March 22, 1873.]

The Republic of Liberia.

In The Golden Age of March 1st, you indulge in some remarks concerning this young republic that I think may have been written without due consideration. Alluding to 3000 applicants from Georgia and Florida who are waiting for an opportunity to go to Liberia, you say "Let them go; and we hope that, on reaching that foreign shore, they will not find themselves in a fool's paradise. But we think it is the manly duty of an American negro to remain in America, and fight his battle here like a man." This sentiment I think should be modified, for reasons that I will endeavor to make plain if permitted to go apparently a little out of the way to arrive at the results I aim at.

We read that many years ago one Joseph, a simple shepherd, the son of an obscure Arabian grazier who had worked some twenty years for his chosen wife and some cattle, was sold by his brethren to slave-merchants who resold him into Egypt. I will not stop to trace the consequences that in the mysterious ways of Providence resulted from the enslavement of that poor boy some 4000 years ago (which is patent to all), further than to remark that to it both Europe and America owe the high character of their present civilization.

Again some two and a half centuries ago certain persecuted Puritans, Quakers and Hugenots, sought refuge on the barbarous shores of North America, and for fifty years these sorely beset pioneers scarcely more than held their power and numbers complete. But what have been the results? They too are patent to all, and I will not repeat them farther than to say that an Anglo-Saxon nation of freemen now exists on the Continent numbering 40,000,000 souls.

Again, some three centuries ago, Central Africa (as it now mostly is) was peopled by 100,000,000 of savages and cannibals, shut out from the light of civilization and progress for the reason that none but its native colored races can long exist in its climate. About this period Las-Casas, a benevolent, *one idea'd* philanthropist, moved by the sufferings of the feeble natives who were doomed to work and perish in the mines of Hispaniola, conceived the project of substituting the labor of the hardier races of Africa in their stead, and imported a few negroes from Guinea into the island. The results of this little experiment are also patent to all, and I will not reiterate them farther than to say that to these must be attributed a civil war that deluged America's soil with the blood of half a million men, with the cost of billions of treasure, and the demoralization of 40,000,000 citizens.

Again, as had been previously suggested by

such broad-visioned men as Jefferson, Marshall, and Madison, a little meeting composed of Clay, Findley, Caldwell, and a few others, assembled in a small room in Washington City in 1817, and organized a society for the declared object of "Colonizing, with their own consent, in Africa the free people of color residing in the United States," which project, small as it seemed, was characterized by high British authority as being more deeply fraught with future good for humanity than any movement of the age.

Time only can determine its final results; but, judging the future by the past, I think there is good reason to hope that before the next century passes, the little mustard seed that the Colonization Society planted in Liberia will have grown into a mighty tree, whose spreading branches will insure protection, shelter and knowledge to the long benighted millions of Ethiopia, and cause them to "reach forth" with joy and rejoicing "their hands towards God." Let us examine for a moment and see how this view is borne out by facts.

The first colonists to Liberia went there about fifty years ago. They were then, as they have been since, taken mainly from the poorest and most oppressed portion of their race, and, of course had, and still have, to be transported and for a time sustained by the society. The colony has had to struggle on amidst poverty, obloquy, and

misrepresentation, whilst its supporters have been assailed with a virulence amounting to persecution. And yet we find Liberia, though scarcely yet past the age at which most of those colonies from whence our institutions proceeded were abandoned or partially destroyed, grown, as you truly say, into "a respectable and orderly republic, having a more honest congress than the United States," and taking its stand as an honored equal with the proudest nations on earth. And these results were brought about by the unaided labors and contributions of a few individuals only. Let me ask, is it not marvellous and suggestive of the thought that the Benign Ruler of the universe does in reality smile on the undertaking?

Let us look at the doings of the little republic in another point of view. Previous to its interposition, the trade in slaves from the western coast of Africa had grown into a gigantic evil exceeding in atrocious cruelty anything beside on earth. Three mighty nations, England, France, and the United States, combined with the object of intercepting the slave-ships by means of blockading the coast of Western Africa. This only aggravated the evil. Instead of building large, roomy ships, as it had been the interest of the slave-dealers to do before, it now became necessary for them to build sharp, fast-sailing vessels so as to enable them to escape pursuit. Into these the poor negroes were literally packed like herring,

and the death and suffering that attended the middle passage beggared all description. Sometimes in cases of hot pursuit, and in a gale, when the hatches had to be kept closed, whole cargoes of human beings miserably perished from suffocation. Still the trade went on, for it was estimated that if one slaver in four arrived in Cuba or Brazil it made a paying business. All this iniquitous traffic the little republic of Liberia has extirpated root and branch from the whole western coast of Africa, and thereby removed the necessity for a blockade that cost the three governments probably more annually than has ever been contributed in any and all ways to the cause of African colonization.

What a commentary on the slanders that have so often been hurled at the Liberians in respect to their being encouragers of the slave trade, is that remark of yours that the republic of Liberia has not only "made a holy war against the slave trade" but "that as one of the trophies of its victory over the traffickers in human flesh it has built a chapel altogether of the masts, spars, and planks of captured slave ships."

But all that has yet been done by the infant giant is, as I believe, but incipient steps in the great work that is assigned by omnipotence for Liberia to accomplish; which is no less than the regeneration and civilization of Africa—a land now given over to barbarity, darkness, and deso-

lation, but which is capable of being made the most fruitful of the continents, and the sustainer of more inhabitants than now exist in the world.

Owing to the devastation caused by the slave trade a vast tract of country lying adjacent to the sea-coast in western Africa, is thinly peopled, affording ample room for millions of immigrants. The advantages of such a location, both as regards instructing and protecting the natives of the interior, is apparent. The nucleus of civilization is already formed and firmly established. Its growth will depend in a great measure on the degree of favor the cause meets with in America.

The advocates of the rights of the colored man seem too often to limit his sphere of action to this country. But is this the true position to take? The labors of an enlarged understanding are not to be compressed into local limits. Wherever the most good can be accomplished, there should such a man "fight his battle" for right and freedom. Let then, I say, the colored man of America imitate William Penn and other American pioneers in freedom's cause, and help build up Liberia. He will find that although the white man cannot remain there, it is healthy for his own race, and astonishingly productive.

The moral effect too of a nation of free enlightened colored men will be felt throughout the world. Towards it will the eyes of the race be turned from every point of oppression, and

greatly assist in breaking their chains. Besides, what more glorious cause can any lover of humanity be engaged in than that of assisting to redeem his race? The redemption of 100,000,000 souls in Africa awaits the movements of their brethren in America.

In Thomas Fowle Buxton's great exploring expedition up the Niger it was clearly demonstrated that all missionary effort in Africa must be in vain if not conducted by colored men. It was officially reported to government that "of the 301 persons who composed the expedition, 41 perished from the African fever. It may be worth while to observe," continues the writer, "that of the 108 Africans on board not one died from the effects of the disease."

Again I say, if Africa is redeemed it must be done through the ministry of those of African descent who have been prepared for their great work in the uniform order of providence by suffering.

[From the New York Evening Post, Feb. 25, 1873.]

The Exemption of Mortgages and Church Property.

In criticizing some remarks made in your paper by the writer on the above subject, your correspondent J. W. P., after mentioning cases wherein

individuals are exempted from taxation, for the very good reason that the tax on the same property has already been levied through certain corporations of which they are stockholders, he goes on to argue that mortgages should be exempted on the same principle.

Precisely so, and on no other, I answer. It matters not whether the mortgagee pays the tax in his individual or corporate capacity, the law is alike satisfied, and no injustice is done to others.

Another erroneous position taken by J. W. P. is that all mortgages are given for the purposes of improving "real estate." This is not so, nor is it probable that the half that are on record originated in this way. For many years the writer has held a greater or less number of mortgages, for which he has been taxed at home (and justly so), whether they were recorded within or without the state, a mere fraction of which were given for improvement purposes.

Again, your correspondent assumes that the full amount of the mortgage is added by the assessor to the appraised value of the encumbered estate. A most "impotent conclusion," but not more so than that other of his that the mortgagor always pays the additional tax (whatever it may be) in full. Why, we all know that the law allows taxpayers to offset their liability on personal property with evidence of personal indebted-

ness. So that the mortgagor pays no tax on the mortgage on his estate.

Again, suppose T. R. H. purchases of J. W. P. merchandise to the amount of $10,000, and gives a bond and mortgage on his "real estate" for the same in payment. Of course T. R. H. dismisses the tax-gatherer with the remark that he owes J. W. P. for the full value of his *personal*, whilst *presto!* J. W. P., when called upon, slams the door in his face with the reminder that his personal property on which he formerly paid full tax, is now invested in bond and mortgage, and of course exempt. Changes equally pertinent with these might be rung through every column of the Evening Post.

Again, in addition to what I have said before in relation to the frauds that might and therefore would in the present demoralized state of society emanate from the exemption of mortgages, let me remind J. W. P. of one means of fraud sufficient of itself to free every dollar of personal property in the city of Tweed, Connelly, Hall & Co., from taxation. Let us suppose the former of these worthies to be possessed of five millions of dollars worth of personal property acquired by services or dis-services rendered the city. He sells ten thousand dollars worth of this to the second, and a like amount to the third member of the ring, and so on to the end of the chapter, and receives in payment their respective bonds for $50,000 each,

secured by mortgages on their individual estates, payable in twelve months (or twelve years, if you please). Of course such adroit thimble-riggers would not let their bonds pass into the hands of Tweed until they had seen an endorsement made by him on each for the sum of $40,000. With the registry of the mortgage staring them in the face the assessors would scarcely deem it within their province to go behind it—to learn whether their full "pound of flesh" was in the bond—and so eighty per cent. of Tweed's personal property would escape taxation; and in like ways millions belonging to other Shylocks.

Strike the little word "usury" from the statute book, as has been done in Rhode Island and elsewhere, and most of the evils complained of by J. W. P. would quickly disappear. Attempt to banish them by exemption of mortgages, and they and others would be increased tenfold. Better by far would it be to exempt (though unjustly) all personal property, and let the burden of supporting government fall entirely upon "real estate;" for such, with trifling exceptions, would be the result of mortgage exemption.

SOME OF THE "METHODS" OF EVADING TAXATION.

It is sadly amusing to note how charily the city commissioners, in their last report, refer to the subject of exemptions from taxation and the

countless frauds that have grown up under their shadow, lest the exposures they make should tempt the "honest" or instruct the "ignorant" members of the community, who now (as they intimate) are about the only ones who pay taxes on personal property in New York, so that they too may enter upon "ways that are dark," and baffle the assessors of taxes. "The value (say they) of the personal property in this city which the law exempts is several times larger than that which the law makes liable." How "a single investment in United States bonds is made to serve in securing exemptions for several parties (they say) is not so generally comprehended." They here give a rather complicated method followed by another, as follows: "A man in business with a stock of goods worth $100,000 liable to assessment, buys $100,000 United States bonds with his check; immediately borrows that same check in hypothecating the bonds, and then renders a statement of his affairs for the purpose of assessment, as follows:—

Property $100,000 United States bonds—exempt.
" $100,000 stock of goods—liable.
Offset $100,000 debt for United States bonds.
Result, no assessment.

(This "method" has been sustained by decision of court.) Again, the commissioners' report says: "The reduplication of exemptions upon the same bonds may be illustrated thus: A borrows $10,000

of B on a pledge of United States bonds, and swears that his capital of $10,000 is so invested; B, however, also swears that his capital of $10,000 is likewise invested in United States bonds; and if he has pledged the same bonds to C, then C will make a similar affidavit, and so on, it may be, through the alphabet."

"It may be objected (continue the commissioners in apologetic strain) that it is not prudent to publicly state such methods of evasion."

Special exemption from taxation and imposts has been the Trojan horse from whose entrails have proceeded many of the evils that beset both the government and society in the United States. Exempting government bonds has been the occasion of more heart-burnings and widespread demoralization than has been caused by the slaughter and havoc of war. The facilities it has afforded to evade taxation has thrown a burden on the more "ignorant and honest" people of the community, exceeding the amount of interest that is paid by the government to its own citizens, while its vicious tendencies are fast converting the whole country, from the crown of its head at Washington to the soles of its feet in New York, into a nation of perjured swindlers. Nor has the object sought been in any degree attained. The taxed English three per cent. consolidated bonds and the taxed Rhode Island six per cent. state bonds both sell as high (and the latter higher) in

London and New York to-day, estimated in their respective medium of values, than do the untaxed United States securities, drawing the same interest as the one, and double that of the other.

To this corrupting source may be traced the municipal troubles that now exist in New York. Were it not from their exemption from sharing in the public burdens the wealthy classes would never have been rendered so indifferent to the financial welfare of the city as to have permitted such men as Tweed and his gang to conspire with spiritual directors (in a twofold sense) and by the promise of shares in the public plunder, induce them to send from both the confessional and the groggery, hordes of ignorant voters to the polls, and thus enable them to sack the city and deliver it into the hands of thieves and assassins. This vicious system of taxation cannot last. It must be reformed by law, or it will ere long be swept away without regard to law.

THE TRUE PRINCIPLE—REAL ESTATE.

As before said, every immovable and movable thing that is recognized by government as property should be taxed its just quota for its protection, whether it exist in any or all parts of the United States. No man or corporation should in reality be personally taxed for real estate. That the assessor can readily find and appraise, and

after due notification, if no one appears to pay its taxes, it should be sold without distinction to the highest bidder; and so again and again annually, if the tax is not paid by somebody, whether it be a house, a farm, a grog-shop, or a church.

Personal property should embrace every movable thing belonging to individuals or private corporations estimated in dollars independent of honest debts. Under such a system how simple would be the duties of the assessor, to say nothing of its justice. I would not even have private charitable institutions exempted, if for no other reason because of the abuses it may give rise to, as has been abundantly shown in the gift of whole squares in New York ostensibly for such purposes. Besides, the "quality" of true charity, like that of "mercy," should not be "strained." It is too angel-like in its attributes to desire aught from unwilling hands. In New York not only all church property, but that of priests and preachers, both real and personal, is exempt to the amount of one thousand five hundred dollars. This is wrong in principle. It is not right that the man who offers his prayers by proxy, through the incense that goes up from stricken hearts his unheralded bounty has healed, should have his resources crippled that those who pray in gorgeous temples may be furnished with more costly cushions to kneel upon. Such exemptions savor of the times when, under theocratic domination, the

widows and orphans of pioneer martyrs in the cause of civil and religious freedom were robbed of their inheritance that the confiscated estates of their murdered husbands and fathers might be shared among their persecutors and the furnishers of the gridirons on which they were broiled, or the fagots with which they were burned at the stake.

[From the New York Evening Post.]

Taxing Mortgages.

THE END OF THE DISCUSSION.

In your issue of the 4th instant, J. W. P. holds the following language:—

"T. R. H. has, however, unintentional no doubt, made me to say what I did not, and then charges me with taking 'erroneous positions' which he proceeds to controvert. My article did not make the foolish statement 'that all mortgages are given for the purpose of improving real estate.' . . . Neither was there any such 'impotent conclusion' in my article as that the full amount is added by the assessor to the appraised value of the encumbered real estate.' Nor did it assert that 'the mortgagor always pays the additional tax (whatever it may be) in full.'"

As J. W. P. does not specify any instance

wherein I have misquoted him or made him to "say what he did not," and as I cannot find anything of the kind in the article he refers to, I may, perhaps, be allowed to dismiss this charge of unfairness without further comment.

Again, I nowhere charge J. W. P. with making a "*statement* 'that all mortgages are given for the purpose of improving real estate.'" I do, however, charge him with taking that "*position.*" My words on that point are these: "Another erroneous *position* taken by J. W. P. is, that all mortgages are given for the purpose of improving real estate"—which I still maintain to be true.

From the very beginning of the newspaper controversy on the subject, so far as I know, the "position" taken by those in favor of exempting mortgages has been on the ground that the tax levied on them is paid by the mortgagers. From this rule no exceptions have been made by the advocates for exemption. Now the only lawful reason possible why the assessor should add the amount of the mortgage to the appraised value of the "encumbered real estate" consists in the fact that the money has been expended in improvement upon it, and that to the "full amount," otherwise a part of the mortgage (according to the rule laid down) would escape taxation.

In his article of the 4th March, J. W. P. reiterates what he had already said in that of the 11th February, as follows: "A man who holds a

mortgage on real estate is an owner of the land to the extent of his mortgage. The rest of it, as the law now stands, pays not only his own tax on his part, but also the tax of the mortgage," and then subjoins: "That is strictly the case, because the landholder pays the tax on the full assessed valuation, without regard to the mortgage." Now, unless the full amount of the mortgage is added by the assessor to the valuation of the "encumbered estate," let me ask can J. W. P. defend the "position" he takes further along in his article of the 4th instant, thus: "This tax on mortgages is unjust because it amounts to *double taxation* (of course nothing more, nothing less), as the holder of the land pays the same tax whether it be mortgaged or not." I think I can now safely leave these points with such readers of the Evening Post as may take sufficient interest in the subject to read my remarks.

J. W. P. intimates that I advocate the exempting all personal property from tax, and then asks: "If this is so, what then becomes of his (T. R. H.) first objection to repealing this tax, on the ground that all property should bear its uniform rate of taxation?" This, unless J. W. P. has been singularly inadvertent, looks like trifling. My words (to which he refers) are first prefaced by a showing of the immense facilities for fraud the exemption of mortgages would afford, and then continues thus: "Strike the little word 'usury' from

the statute book, as has been done in Rhode Island and elsewhere, and most of the evils complained of by J. W. P. would quickly disappear. Attempt to banish them by the exemption of mortgages, and they and others would be increased tenfold. Better, by far, would it be to exempt (though unjustly) all personal property, and let the burden of supporting government fall entirely upon real estate, for such, with trifling exceptions, would be the result of mortgage exemption." That is the sentence that includes the whole length and breadth of the backsliding attributed to me by J. W. P. It may be appropriately illustrated by supposing a man to fall into the hands of murderous pirates, who, after robbing him of all he possessed, bestow the poor boon upon him of choosing whether he will be hanged or shot. He chooses the latter as the least objectionable of the alternatives, and thereby, on J. W. P.'s theory, confirms the justice of his sentence.

[From the Providence Journal, May 15, 1876.]

Rich Men.

I USED to hear in the long past, well-informed family connections say that old Robert Bowne, of New York (whom I remember), once hired a young German by the name of John Jacob Astor

to beat skins for him, Bowne being in part engaged in the fur business. Astor's stipulated wages was six shillings (75 cents) a day, and in those primitive times it was no unusual thing for master and man to visit the family pork barrel of the former, and take from thence a chunk of sufficient weight to pay the latter for his current day's work.

Astor proved to be honest, industrious, efficient, and persevering, qualities that will always insure success, and after a while hinted to his respected master that an increase of wages might be agreeable. To this arrangement Bowne objected, from the reason among others, as he said, that if he increased the young man's wages he would be no better satisfied than he then was. To this suggestion, Astor responded to the effect that if Bowne would make his wages the even dollar, he should never ask for a cent more, as that round sum per diem reached the ultimatum of all cravings for this world's goods he ever had, or ever would aspire to. Bowne finally acquiesced in the claim of the *striker*, and made the six shillings eight, but still it would seem that Astor was not fully contented, for we find him after having acquired experience in the fur business, while in Bowne's service, setting up the same trade on his own account, and prosecuting it with such skill and vigor that he left to his heirs (perhaps fifty years later) an estate estimated at some fifteen millions of dollars. This sum if invested at seven per

cent. would give the possessor a daily wage of three thousand dollars instead of the one dollar that he received from Bowne, and which he assured his old master was all he ever hoped or wished to get.

I think the facts narrated above are substantially true, but whether exactly so or not, they serve nevertheless to point and inculcate a moral that probably holds good in a vast majority of instances wherein men make the acquisition of great wealth the leading object of their lives. Astor was probably better satisfied and nearer contentment when he worked for six or eight shillings (York currency) per day, than he ever was whilst rolling up his millions, his appetite for money *growing with "what it fed upon,"* until the possessions of a hemisphere would not probably have satisfied his cravings had there been another continent within reach of his never-to-be satiated, grasping desire. But, alas, this is among the very least of the evils that are sure to be experienced by all those who hoard money for selfish purposes alone, or to gratify a morbid appetite for its possession, instead of using it as a means to promote the good of their less fortunate fellow-creatures in these respects, who through sickness, lack of capacity or other inability, are unable with the best directed efforts they are capable of, to procure a sufficiency of even the necessaries of life.

John Jacob Astor founded and partly endowed a public library that is doing a great good and

doubtless performed many other private and less ostentatious acts of goodness and charity. And yet that he did not fully discharge the moral duties incumbent on his great and responsible stewardship, is certain from the fact that he even now returns to earth, not like the rich man to Lazarus, from a fabulous everlasting fire of brimstone, but from a hell scarcely less tolerable, the flames of which are fed by *remorse*, with unavailing regrets that he had not "died a beggar" rather than the possessor of millions.

Such too is the testimony borne to us from the after life not alone by Astor but by the returning spirits of scores of other rich men who have neglected to wisely distribute the surplusage of goods entrusted by the Lord of all things to their stewardship, thus proving the seemingly hard saying of Jesus, "that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," to be literally true.

Indeed from all I learn from multitudes of souls in the after life, unless a man whilst on earth cultivates the affectionate and sympathetic instinct of his nature to the full extent that the talents God had endowed him with enable him to, so that he does not perform good acts merely from the hope of reward either in this life or in that to come, but simply because they are prompted by a necessity of his godlike nature, that he cannot disobey even if he would, irrespective of conse-

quences, it is impossible he should in his translation take a high position in the spirit spheres, or in other words, "enter into the kingdom of God."

Nay, though a rich man should build and endow countless churches, seminaries of learning and hospitals, though he should expend millions in missions for the conversion of the heathen, though he diligently perform every man-imposed rite and ordinance of ritualistic and external worship, and vex the air with a multitude of wordy prayers, and in short, though he "bestow all his goods to feed the poor," and even "give his body to be burned," merely for the hope of individual reward whether in this or in the future life, they will profit him nothing, for the simple reason that his performances are all grounded in self and cannot assist in the cultivation and expansion of the higher qualities of his nature, that can alone entitle and fit him for companionship and converse with angels in the higher life. Some of the purest and most elevated spirits I converse with are those who while on earth were unable to bring their minds to believe in an after existence, but who nevertheless from the godlike grandeur of their soul's natures, were, as it were, compelled to dedicate their lives to the cause of truth, as they comprehended it, and to the amelioration of the condition and advancement of their fellow-creatures without expectation or even hope of reward farther than that inward satisfaction, the discharge

of moral duties and beneficent acts of love always imparts. Such are of those who as the light of this world fades from their vision in death, reawakening in joyful surprise in that glorious kingdom prepared by the *Father* "from the foundation of the world," for all who unknowingly or otherwise minister to Christ, the *spirit* of the divine, not as idolaters in the foolish expectation that like the vainglorious, capricious despots and rulers of this world, God is to be propitiated or pleased with empty lip-service and "vain oblations," but by ministerings to the need of their fellow-creatures, whether physical, mental, or spiritual. Such as these unconscious worshippers of Deity are of those of whom Jesus said: "*Ye* found me an hungered and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me," for inasmuch "as ye have done it to one of the least of these, my brethren, ye have done it unto me,"—"enter you into the joy of your Lord." Countless returning spirits in our day bear witness that these words of Jesus symbolize no myth, but simply reiterate the welcome that awaits all in the future life, who, like the infant that sees not the love-beaming eyes of its fond mother for reason of the very nearness with which it clings to her breast, press all too closely within humanity's heart to behold the presence of its heavenly Father's face.

The time will come, though it may be far distant, when superior men will cease to prostitute their talents to accumulate wealth for the gratification of selfish purposes, but learn and feel that its possession involves duties toward their less capable fellow men that they cannot neglect without entailing a curse on themselves and their posterity, either in this or the next life, or in both.

Then it may be asked, not how many millions a successful man in business may have accumulated and left to his heirs when he died, but how many millions he accumulated and judiciously distributed for the good of mankind and the world whilst he lived.

For my own part, with what knowledge I have obtained of the future life from denizens of the spirit world, I can conceive of no earthly being more to be pitied than the old man who from day to day goes bowed down and tottering onward toward the grave with his whole mind, heart, and soul absorbed in the desire to add to his store of money and worldly goods, all of which at the last moment must be left behind, save the tormenting lust of accumulation, that his insane avarice has engraven with a pen of iron, as it were, on his soul, never to be gratified, and which it may take ages of conflict and suffering to efface. How many thousands of this order of men may there not now be in these United States, who, when they pass the river of death, will come agonizing in spirit

back to earth lamenting, like Astor, that they had not died beggars, rather than the possessors of millions.

Scores of men of great wealth have passed away within the last year. Of all the relatives, friends and acquaintances of these, how many are there that mourn their death or revere their memory? scarcely one, probably, outside of their own immediate family circles; whilst the eyes of the nation moisten at mention of the name of the loved and the lost shoemaker, Henry Wilson, who unselfishly wrought for humanity's sake and the world's good, in high positions of trust and influence, for nearly half a century, and died *worth ten thousand dollars*, and the right to have inscribed, with truth on his tomb, "Here lies the earthly body of that noblest of God's works, an honest man."

[From the Providence Journal, 1877.]

Manners and Morals.

"'Tis education forms the common mind,
Just as the twig is bent the tree 's inclined."

"How far is systematic instruction in manners and morals practicable in our schools?" is a question I some time since saw proposed in the Providence Journal.

In my estimation, while the external form—a sort of dancing master's style of good manners—may be inculcated by precept to a certain extent in our schools, or otherwise, the internal grace and nicety of preception and observance that imparts such a charm to truly cultured society is too subtle an essence to be embodied in dogmatic rules, and can only be acquired by habitual social intercourse with those who through long association with persons of refinement, have become, as it were, "to the manner born." Thus through the daily intercourse with instructors who are of polite breeding themselves, pupils may acquire a more correct standard for good manners without a single formal rule being instituted for their observance than can be inculcated by the most talented and painstaking, but socially uncultivated teacher, by precept and rule alone, however accurately these may be defined and rigidly enforced.

Then, again, in order to impart good morals with effect to their pupils, school teachers must themselves possess good morals, for in spite of any external cloaking of their true character, children are imbued by nature with an instinct, a sort of unexplainable free masonry, that enables them to detect without effort the secret springs and motives that prompt the actions of those with whom they are in daily and hourly intercourse, whether parents, school teachers, or others, and to mould their own characters from the internal side

of the pattern set before them rather than the external, be it for good or for evil.

Innumerable instances might be adduced to prove the soundness of this truism. Before the general introduction of the spinning jenny and power loom, I used to employ scores, and I may say hundreds, of families to spin and weave on single hand spinning wheels and hand-looms in their own homes, which were widely scattered over Washington County in Rhode Island. I soon learned by experience that "blood would tell" almost invariably, and that there were families of certain genealogies who always returned me the full weight of wool rolls or yarn I trusted with them to spin or weave, however low and degraded might be their position in life, whilst on the other hand, there were families of other genealogies who would always return short weight, whatever might be their external exhibit of honesty and respectability.

How often do we hear people marvel at certain highly exemplary and even religious fathers being cursed with profligate sons? For one, so far as my experience and observation extend, I would, in a majority of such cases, rather trust to the son's reckless conduct whereby to divine the internal character of his parent, then I would to the latter's own external demeanor, especially if his occupation be of a kind that renders an outward conformity with moral or religious precepts an

imperative necessity to insure success in his profession.

How far this subtle element in man's nature may have, through family descent or parental example, tended to shape the characters of the various races and nations of men, might be an interesting though perhaps difficult problem for learned men to demonstrate. I have, however, thought that granting the scripture record to be literally true, the present *status* of the human race might, under genealogical and educational influences indicated, have been vastly superior to what it now is, had God in His wisdom ordained that the earth should have been peopled with the descendants of the amiable and virtuous younger son of Adam instead of those of his murderous brother.

That the maintenance and permanence of the institutions that constitute the government of both the individual and United States of America depend most emphatically on the intelligence and virtue of the people has become an established truth so self-evident that it may be held to be an absolute political and moral axiom that no intelligent citizen will gainsay or dispute.

In assuming to establish schools at the expense of the people in common for the inculcation into the ductile minds of our youth of the qualifications and accomplishments necessary for the conduct, support, and defence of a government instituted for the whole people and controlled by

them, the several individual States have assumed momentous responsibilities scarcely secondary in any respect, and of greater importance in others, than even those involved in parentage, for never was there a sounder aphorism embodied in prose or poetry than the one placed at the head of this article.

It follows that all who are in any way officially engaged to see that capable and unexceptionable teachers are provided for the instruction of our youth, should be suitably impressed with the important duties involved in their several trusts, and that school and district committees in an especial manner, should, in their selection of school teachers, after determining their necessary literary and technical fitness, so graduate their awards, that they may operate as a perpetual premium in favor of candidates, all other things being equal, who most excel in good morals and manners. In this way, in accordance with the invariable workings of the laws of "supply and demand," a class of school teachers might be gradually raised up in Rhode Island, under whose healthy and benign educational influences generations would in time be brought on the stage, who would become, as it were, a "law unto themselves," and in great measure not only do away with a necessity for almshouses, prisons, or compulsory houses of reform, but render our statute book almost a nullity, whilst all of every profession and calling would

bear the unmistakable impress that everywhere marks the well-bred lady and gentleman.

Almost above all things I would have committee men turn the cold shoulder towards all applicants, whether male or female, whose habits or modes of thought are likely to insinuate into the minds of their pupils a contempt for the performance of agricultural, mechanical, or any honest pursuits requiring the labor of the hands. I believe we may properly look in a great measure to the baleful bent that has been given to the minds of pupils by a certain *shoddy class* of school teachers in these respects, for the decay of agriculture in many of the States, and the overcrowding of our cities with young men and women who are in vain seeking for (as they have been taught to regard it in school) genteel employment. Above all things I would employ no school teachers who were not strictly honest in their dealings, and whose every-day word could not be implicity relied upon; for I believe if effects could be correctly traced to causes, we should find that the wide-spread decadence of morals that has of late so extensively prevailed and filled our places of trust, both public and private, with liars and thieves, originated in many instances from the laxity in morals of school and collegiate instructors of youth.

Our government is a sovereignty of the people, and it follows that every individual who has a

voice in its establishment or conduct, should be qualified to act as a sovereign in his own person, understandingly and independently. For this, among other weighty reasons, the teachers of our youth should be themselves thoroughly individualized. They should not be of a class that defer their opinions to others. They should be free in their minds to examine all things, obtain all the information they can, whether from books, persons, personal observation, experience, or otherwise, and then act as the highest unbiased convictions of their own minds prompt. Thus they could be led to try all things and hold fast to the good, as far as their own judgments and consciences enable them to do so, which is all that God and man can or ought to require of fallible creatures.

I would have them courageous and self-reliant in maintaining what they believe to be right, but yet modest, gentle, unaffected, and unassuming in their intercourse with their pupils and all others without distinction of person or position. I would have them in fact to feel themselves to be what God and nature designed us all to be, not mere weak automatons to be piped and played upon by any privileged or presuming orders in society, whether in regard to their belief or conduct, but free, independent, and fully individualized men and women. I do not mean by this that I would have our school teachers to be reckless or defiant in regard to the past or present opinions and ideas

of others, but would have them to examine and weigh these all carefully in the best light their own reason and judgment afford, and then adopt those only that accord with their highest convictions of what is true and right, even should they be obliged in consequence to stand as it were alone in the world, which has too generally been the lot of those who have been pioneers in the cause of truth and the progress of mankind, in wisdom, knowledge, and goodness.

In an especial manner I would have our school teachers to be deeply imbued with the divine attribute of sympathy. Sympathy that extends not only to our own immediate relatives and friends, but which regards with tenderness every creature on God's earth, not excepting the meanest reptile or insect. I would have them to teach their pupils by both precept and example, not only to avoid inflicting wanton or unnecessary suffering on any of the brute creation, but to endeavor to add to their enjoyment of life as much as lies within their power. True kindness and sympathy exert an influence that it is hard for the most ferocious natures, whether of man or beast, to resist, and we may depend upon it that school teachers whose every-day life and intercourse with their pupils are pervaded with these heavenly-born elements, will never have to resort to corporeal or violent punishment to maintain order in their schools.

[From the Providence Journal, 1881.]

The Three Great Problems of the Nineteenth Century that are to Culminate by the Expiration of the Twentieth.

"There is a Divinity that shapes our ends, rough hew them as we may."

FIRST, in order of time, stands *African colonization*, which was commenced about fifty years since by a few liberal and far-seeing men, whose declared object was to "Colonize in Africa, with their own consent, the free people of color of the United States." Wise as these men were, they still "built wiser than they knew."

Paradoxical as it may seem, war and irruption, attended by colonization, have ever been the great civilizers of mankind. To this rule there has been one exception. Two hundred millions of men existed in the tropical regions of Africa, wholly beyond the reach of civilization, for the reason that the climate would not admit of the lengthy sojourn of any other than the negro race.

In the order of Providence, a small portion of these were expatriated by violence from their native country, and forced to become slaves to *civilized* races in America, where, like the Hebrews of old, they have for centuries, amidst oppression and fears, been gradually acquiring a

knowledge of the arts of civilization. The time has come for their redemption, and is close at hand, for their emigration to the fatherland by hundreds of thousands and by millions, and vain will be all the efforts of selfish men, whether friends or foes, to stay the exodus. They will mostly leave the cotton fields of the South to be cultivated by other undeveloped races, and go to the land of their forefathers and brethren, and assist in building up a "United States of Africa," the foundation of which is already permanently laid in Liberia, that before the close of the twentieth century will extend from sea to sea, and rival in extent in all the useful arts in social and religious culture, and in the benevolence of its government, the "United States of America."

The next great problem in order of time is "Modern Spiritualism," the cardinal foundation of which rests upon the tangible communication of spirits (of all grades) out of the flesh with mortals. Its revival (for it is not claimed to be anything new in the world) commenced about thirty-four years ago, and such has been its progress, that those who now acknowledge its fundamental truths are numbered in the United States alone by millions. Its mission is to inculcate doctrines and precepts similar to those taught in his day by the divinely inspired Jesus of Nazareth, but which were too far in advance of that hero-worshipping age to be received and practised upon in their

true spirit and meaning. Now that mankind have so far progressed that tyrants and bigots can no longer hang, burn, and torture "spirit mediums," under the sanction of civil or ecclesiastical law, it is very certain that another century will scarce elapse before the influence of "Spiritualism" will so pervade the earth, that both bodily and mental slavery will come to an end, and Kings and Priests will be numbered with the things that were.

The third and last problem in progress is the movement now on foot to obtain for woman her natural rights, of which through the universal prevalence of the law of force she has been unjustly deprived. Man is, and ever has been, by nature, a savage in disposition; and, apart from the influence of woman, a brute in manners. Under his sole administration the world for thousands of years has writhed in darkness and agony. The best codes he has ever yet devised have been but compounds of lies written in blood, and forced upon the acceptance of his fellows with the threat of the sword. Having no confidence in his own goodness, the male law-maker has never evinced any in that of others. His appeals have ever been made to the instinct of fear rather than to the nobler sentiments that elevate man above the commission of crime. Every line of his jurisprudence ferociously *roars* "believe or be damned!" Do or die! Not a line even whispers, anywhere,

"neither do I condemn thee! Go and sin no more."

The experiment of masculine rule has been tried long enough. Six thousand years of war, bloodshed, hypocrisy, and crime have pronounced it a gross failure. It is high time that the feminine element was called to its aid. God and Nature have designed that the two should work together. Man excels woman in intellect. Woman is far ahead of man in intuition. The intuition of a woman correctly reaches results at a glance, without an effort of the mind, that a man will be weeks in comprehending through the tortuous workings of his intellect, and then be more likely to err than she. Of any two married men, all else being equal, the one who consults with a faithful wife will ever be the most successful in his undertakings. Let woman's voice be heard in affairs of government and the result will be equally salutary. The stale assertion that her delicacy would be offended and her refinement lowered by coming in contact with the tobacco spitting, whiskey-drinking bipeds that abound in our congressional, legislative, and town halls, presupposes something that now does, but which in her presence and under her influence at the polls, would cease to exist. In both the secular and religious concerns of the Society of Friends women take an active part equally with the men, and yet none of the sex, whose opportunities in other respects are

equal, are so conspicuous for delicacy of deportment and refinement in manners as the female Friends.

That the present movement of woman to obtain political rights will succeed there is no doubt. All the signs of the times point that way. The angelic hosts are moving in her behalf, and "Spiritualists" can do no otherwise than assist her to the extent of their influence, which, in a few years, will be dominant. Not only the affirmative, but the negative signs of the times are in her favor. It is always darkest just before day. And never since the world began has avarice, bribery, and corruption of all kinds assumed such gigantic proportions as these crimes exhibit at present in the United States. At most, if not all, our centres of government, including our National Capital, the moral stench is too intolerable to be borne by sensitive and honorable men. It would be impiety to suppose that Providence permitted such audacious wickedness to stalk through the high places of the land unchecked, and almost unreproved from any quarter, *but* as the precursor of some great and necessary change.

That change will soon come. Woman will assume her place in the government, in the professions, in business and society. Then will wars cease to afflict the earth. Then will our sanguinary laws be amended. The law of force will give place to that of love. The gallows will

be wholly and forever abandoned, and our prisons be turned into houses of reform, and the glorious day, "foretold by prophets and by poets sung," will quickly appear and gladden the hearts of a world redeemed from sin and suffering, through the ministry of angels and their sisters on earth.

[From the Providence Journal.]

The True Principle of Taxation.

"The universal cause
Acts not by *partial* but by *general* laws!"

THAT this is the *perfect* rule of Divine government but few will deny. By parity of reasoning, the laws that are instituted by man should, so far as the finite can partake of the infinite, be patterned after the Divine order.

A board of insurance directors will tell us that God's lightning is as likely to fall on the spire of the church as it is on the gambling saloon, and hence the same premium that is asked to insure, all other things being equal, the one is demanded for the other.

Property of every kind is so made and vested in the individual by virtue of law. What the law recognizes as property government is bound to protect and defend within the common meaning and limits of the law, whether it be a building

dedicated to the worship of God, or a gambling saloon or grog-shop devoted to the service of the devil. The midnight robber who enters and plunders the one of its dice or its gin, is equally amenable under the law with him who enters and steals the chalice from the other.

And so with all other property, including seminaries of learning and charitable institutions, that do not belong exclusively to the public. From public property it is self evident that no available revenue can be obtained; nor should any be attempted, as it must inevitably result in a loss to the government of the cost of collection.

Apparently, there are many cases of hardship growing out of the undeviating administration of the law of the infinite. How then, can man expect that the finite laws of his making shall work better results?

If God in his infinite wisdom has ordained that greater good must emanate, in the aggregate, from universal than from partial laws, how arrogant in man to suppose that he can, in the framing of his finite system of civil government, always guard against abuses that may ultimately outweigh the good results that are sought to be obtained by special enactments!

It has been well said, that "power is ever stealing from the many to the few," and the testimony of all past history, sacred and profane, is stereotyped with evidences of the fact; and that when-

ever individuals or corporations have acquired, or been trusted by the people with irresponsible power, they have been sure in the long run to abuse it; and nowhere has this truism been more fully exemplified than in church history, especially since the date of its union with the State in the seventh century.

This was simply a union between king and nobles, with pope and priests, by which the engine of government was run for nearly a thousand years, almost exclusively for the benefit of the two estates; the commonalty or third estate being treated by both the others as beasts of burden created for their use.

It is true that universities of learning were established in ten different kingdoms at an early date, but then these were appropriated solely for the education of the temporal and spiritual rulers of the people, the last named being denied the first rudiments of education, and even put to death for the crime of reading the Scriptures.

Nor was their condition greatly benefited in England after the noble and baronial orders wrenched, in the reign of Edward III., more than half of the national domain from the hands of the clergy into whose possession it had been subtlely passing through the revenues obtained from untaxed church property and the death-bed bequests of hell-scared wealthy sinners for centuries.

Nor again was the condition of the common

people greatly altered for the better after Henry VIII. added the papal tiara to the kingly crown, and lorded it over the three kingdoms of England, Scotland, and Ireland (that in the language of prophecy were torn from the ten by the little horn or power that came up last), in the twofold quality of priest and king, as typified by the lion and the unicorn on Britain's escutcheon, "fighting for the crown."

Even in our day nowhere in England is to be found such inveterate opposers of common school education as is manifested by the bishops in the House of Lords, some of whom possess incomes compelled by force of law from the unwilling hands of the working classes, vieing with the richest princes of the East in magnitude.

Such too have ever been the evils resulting from a union of Church and State in every age of the world, even in our own country, up to the time when that greatest light of the age, the but little learned Baptist minister, Roger Williams, was inspired to utter the sentiment, "That a flourishing civil State may stand and be best maintained with full liberty in religious concernments." A sentiment which will yet, even though the people of Rhode Island, where Williams's experiments were first essayed, should prove recreant to this trust, continue to resound from human lips until every vestige of ecclesiastical and kingly tyranny shall be annihilated throughout the world.

And where in our midst do we find the chiefest foes of the education of the people at large, on which all honest and thoughtful men admit hang the destinies of our country? Where but as ever in the bishops and ecclesiastical rulers of the Church?

Under the plea or pretence of establishing *charitable* institutions, whole blocks in the best streets of our cities have been stolen through the action of the officials they have hoisted by the suffrages of their ignorant worshippers and dupes into power, whilst throughout the length and breadth of our land the subtle, crafty emissaries of the foreign priestly power are moving heaven and earth to pervert the common fund we have provided for the free education of the whole people, irrespective of race, religion, or condition, into channels that will best conduce to keep the future suffragists of the country in stolid ignorance of all that relates to the science of civil and religious freedom, and pledge their first and foremost allegiance to a foreign ecclesiastial despot, whose bishops are even now not only openly threatening and denouncing our form of government, but throwing out from their pulpits both covert and open threatenings of what we as individuals and heretics are to expect of their hands, when they obtain the necessary power to carry out in full their wicked *medieval* designs.

Nor are these dark plottings against the future freedom of the people of our country confined to

one denomination of religionists alone. Year after year convocationists from credal churches meet in public, having for their avowed object the commencement of a union of Church and State by the introduction into our national constitution of a religious test oath, that will, if accomplished and enforced, shut out of office and from the polls, some millions of the best and most intelligent men in the United States, thus leaving the balance of power in the hands of the ecclesiastics who rule in the churches.

Does it then become us to violate, not only the spirit but the express words and implications of our State constitution, that we may bestow a legacy in shape of an exemption from taxation on institutions that always have been foes to human liberty, and are now laboring (whether ignorantly or otherwise is immaterial) to effect the destruction of our Republican institutions?

Forbid it, high heaven! Let us not even hesitate at including in our laws a general provision, taxing even private seminaries, hospitals, and charitable institutions; for departure from principle, even for the best of purposes, seldom or ever occurs that may not—as in the instance of the blocks ceded by a neighboring city—be made a precedent by designing bad men in power for the opening of a door for the admission of the worst abuses. Let us complete what old Roger Williams so nobly began, and perfect our own constitution requiring

a complete separation of Church and State, and of the State from all private enterprises, for our forefathers never intended the government they founded at so much cost of blood and treasure should be other than a *shield* to protect the people, and not a sword to compel unwilling citizens to support institutions with which they have no personal connection and perhaps but little sympathy. Let us make a clean thing of it, and let all property that is *made so by law* be *equally protected by the law*, and made to contribute *alike* for the maintenance of law, whatever may be its character or the uses it is applied to.

If anything that is now made property by law, should become an unbearable nuisance, annihilate it by law; but until then tax on the same plane the church and the gambling saloon, the private school and the grog-shop, the hospital and the bowling alley, and depend upon it enough new almones will be raised up to pay all the extra imposts that may be levied in consequence on deserving institutions.

[From the Providence Journal.]

Strike from the Statute Book of Rhode Island all Laws for the Collection of Debts.

TRUST a man with your goods or your money on the ground that there is a law to compel him to pay, and you furnish him with two modes of performing his contract, viz., either to pay you in money, or leave you to depend on the law for the remedy. As a general rule, either method will alike satisfy the debtor's conscience, whatever may be the consequences to the creditor. He, poor credulous man, trusted his debtor on the strength of the law, and has but little right to complain of the alternative he has subjected himself to, though he loses his debt and an additional fee beside, paid to his lawyer in a vain attempt to collect it. In such a case the debtor walks the street as erect as any other man who is "honest as the world goes," and mayhap rather plumes himself as being a better *fellow* than his creditor because he has *worsted* him in the law. On the other hand, trust a man with your money or your goods solely on his honor, and you have a sponsor in his breast that will allow him no rest until he pays you. A sponsor so potent that not one gambler in ten can withstand its reproofs, for confidence betrayed, though he may be obliged to steal the money to

discharge his obligation contracted at the gambling table in violation of laws that bestow no remedy for his creditor to invoke.

If a man obtains another's property by fraud, let the law make it a criminal offence, and punish him as a criminal rather than as a debtor; but in every case where the creditor trusts the debtor understandingly, let the former be compelled to rely *solely* on the honor of the latter to pay the debt, and it is my confident belief that there would not be ten dollars lost where there is now a hundred. As the laws now exist, thousands are enabled to cheat their creditors where one is made to discharge his obligations. I have seen it stated that under the first national bankrupt act (which, I think, expired in 1867) the aggregate of all the bankrupt estates adjudicated did not net the creditors *one per cent.*, the balance of the assets being divided between the insolvents and lawyers, by far the larger portion probably remaining with the latter. What a commentary does this present in regard to the system of enforcing payment of debts by force of law. Could the results have been more disastrous to the creditors had there been no bankrupt law, or, in fact, *no law* whatever for the collection of debts?

Let business men rely solely on the honor of debtors for the discharge of their obligations, and not only would mercantile transactions be conducted on a more secure basis than now, but the

moral standard of the community would be elevated in a short time to an incalculable extent, and character would become a necessity to every business man. Nature is sure in the end to furnish a supply for every needful demand. There would then be a wide call for honest, honorable men, and from sheer necessity, if from no higher motive, the demand would be supplied. Defaulters, both public and private, would soon cease to disgrace humanity and curse the land. No man could obtain another's goods on trust, unless he was known to be honest. One betrayal of trust would stamp a mark as indelible as that of Cain, on the forehead of the knave, that would forever debar him from deceiving the unwary, or obtaining credit again. Under such a system of conducting business, millions of money that is now annually squandered in lawyers' fees and plunderings, in vain endeavors to enforce the payment of debts, would be saved to the public and half the business of our judicial tribunals be brought to an end.

"I have seen (said a Supreme Court Judge to Don Piatt) men grow old and gray waiting in ante-chambers for a hearing of claims that ought to have been settled in a few hours." And such is the rule in our courts of justice, rather than the exception, as every man, woman, and child in the United States becomes painfully aware who has been dragged into court, to be harassed into their graves through the direful operation of laws,

concocted and moulded to suit their own interests and crafty purposes by lawyers in the capacity of legislators, which are again interpreted and perverted by lawyers in the line of their chameleon-like profession; and again after the patience, property, and health of their bewildered clients become exhausted, are finally administered by judicial tribunals constituted of lawyers, all combined with the *esprit de corps* of their order, and acting in every department hand in hand in a compact impenetrable ring for the sole benefit of themselves rather than for that of justice or their clients, as thousands of weeping widows, beggared orphans, and others are annually made to bitterly experience at their hands.

Do away in Rhode Island all State laws for the collection of debt, and half the evils resulting to its citizens from too much law will be annihilated, and they will from sheer necessity become honest and faithful to their obligations and trusts.

[From the Providence Journal, June, 1880.]

Our Courts of Justice and the Lawyers.

THE Journal of the 9th inst. contains a narrative of aggravated murder of an aged maiden lady (Amelia Potter) in the town of Johnston, by

Walter Winsor, whose confession of the crime as given in the Journal was as follows:—

"After grandfather and Aunt Calista had left the house with the strawberries for market, I busied myself in watering the plants and working about the patch for half an hour or thereabouts. Then all of a sudden it occurred to me that I would go into the house, get an iron bolt, and go up to Potter's. I intended to fix Amelia when I got there, for the sisters had uprooted the corn, stolen grandfather's tools, and committed considerable mischief. As the bolt was rusty, I wrapped a piece of the Pawtucket *Chronicle* about it and concealed it about my person. I entered the house by the back door, and, at sight of me, Lydia ran away. I met Amelia, and asked her if she wanted some strawberries, taking this means to decoy her out of the house. She asked me what my price was, and I told her that if she would come down to the garden, I would give her all she wanted. We went out of the house, and when about fifty yards distant, I turned on her, caught her by the throat, and threw her on the ground. She shouted for help, and said she would have me arrested. Then, said he, I meant to finish the old b—h, and, taking the bolt from my pocket, I struck her on the head with it, and repeated the blows until she was dead. Then I took her up, and was going to drag her to the pit, but dropped her, as I heard some one coming;

and this accounts for the pool of blood near the door. Afterwards I dragged her across the yard to the wall, and, grasping her by the clothes, I hurled her into the cellar. Her clothes had been torn off, and I jumped into the pit and sought to ravish her while she lay there. After awhile, I got out and threw the bolt into some plowed land, went up to the Morgan mill store, and to Mrs. Atwood's. I told Mrs. Atwood that I was afraid to go near her, in order to disarm any suspicion of my connection with the murder. I was hungry and wanted some beer, and that is why I went to the store."

The Journal account says further:—

The bolt is about fifteen inches in length, and is similar to those used in the protection of doors in old-fashioned houses. There were several stowed away in the house, and he selected one as best adapted to the deadly purpose intended. It was exhibited in the jury room, and its blood-bespattered aspect produced a great sensation among the speciators.

Winsor was arranged before Trial Justice Phillips yesterday afternoon, pleaded not guilty by advice of counsel, and he was committed to await examination on Friday morning at 9 o'clock.

Now I would like to ask our savants most learned in the law, by what right, religious, moral, judicial, or Divine, a set of men called lawyers, advised this confessed criminal to go into court

with his hands drooping with the acknowledged blood of his victims, and still further blacken his heart with a lie? Our criminal courts are established for the purpose of protecting the innocent and punishing the guilty. It is a maxim that applies to all judicial interests, that whoever enters therein claiming justice, must present himself with clean hands, whether as client or as counsel. In what possible way, let me again ask, can the ends of right or justice be promoted by Winsor putting in an acknowledged lie for his defence, when without his counsel's wicked advice, he would doubtless have made a full confession of his crime, and received the sentence he deserves, without incurring further expense to the State. The province of the court is to decide a criminal case in accordance with the facts found by a jury and the law. The province of the lawyer is to present the legal points and facts in the case to the court and jury, precisely as they exist in his honest judgment. So far as the lawyer departs from this principle, and becomes a partisan of his client's cause at the expense of the known truth, he makes himself accessory to the guilt of him who hires and pays him for doing the dirty work. It is a great mistake to suppose that guilt has any right to lift its voice in its defence in a court of justice, whether criminal or otherwise. If this was so, the tribunal should have a new designation, and be called a court of

justice and injustice, a tribunal before which innocence and guilt, right and wrong stand on equal footing and have an equal right to be heard. This is a most fallacious, not to say damnable, perversion of the duties of a judicial tribunal, in the presence of which innocence has the right to enter with a bold front and demand justice as its right, while guilt should never be permitted to approach but as suppliant asking for mercy in consequence of extenuating circumstances. Every criminal should be compelled to carry the consciousness of his guilt in his own breast. The moment he is permitted to deposit the tormenting secret in the breast of a lawyer pledged to secrecy, or I may add, in the keeping of a priest, it adds tenfold strength to his ability to hide his guilt from the court and jury before whom his trial is progressing. So long as his lawyer believes him innocent (whether guilty or not), it becomes not only his right but his duty to defend him—but no further, unless for a mitigation of his sentence on account of extenuating circumstances. The lawyer who comes into court and attempts to defend a murderer, knowing through his confession or otherwise of his guilt, should be held as accessory to his crime after the fact. And so I boldly declare should be any man, whether priest or layman, who receives the dread secret in his keeping. In this way I conscientiously believe that the two fraternities—lawyers and priests—

are the real promoters of more than half the crimes perpetrated in Christendom. No man living is more opposed to any restraints being put on the consciences of men, but there is a limit to all things. When Gordon, of Warwick, refused to pay his taxes, pleading conscientious scruples, his case, we read, was referred to old Roger Williams, who at once decided that the taxes must be collected by law! "But," said the tax-collector, "how does this accord with your doctrine of the unlimited right of conscience." "Accord with it," said Roger, "do you think I ever meant that a man should make a fool of his conscience?" So I would say in regard to the lawyer who pleads for the usurped privilege of his profession. I would compel him to take the witness stand, if circumstances in the opinion of the court demanded his revealing the criminal secrets imparted to him by his murderous client. And so, too, with the priest who bestows aid and comfort on the criminal, and, through absolution in the confessional, sends him forth with renewed energy to repeat his crimes.

[From the Narragansett Times, October, 1875.]

Our Old Black Turkey Hen's Neest.

"WANT to know where is the best place to catch trout, mister, hey? You do, well you just go straight ahead till you come to the swamp down there, then keep right on till you git to our old black turkey hen's *neest;* then turn a little to the left and follow on through the woods about half a mile, and you will come to an old chestnut log across the brook. That's the place to catch trout! Why, stranger, don't you know where that is?" "Not exactly." "Well, if that don't beat! I thought every *darned fool* knew where our old black turkey hen's neest is!"

How many people's thoughts seem to run in grooves similar to that of the boy! I scarcely ever travel on a railroad without being reminded by the conductor of the boy's "old black turkey hen's neest." You may stop at twenty places, and a stranger might not learn the name of one of them from anything that could be divined out of the yelping shriek, cut short with a spasmodic slam of the car door, with which the conductor announces the train's approach, his unsyllabled outcry being as unintelligible and void of any of the elements of cultured human manners or speech, as the screeching of a cat owl or the braying of a jackass.

No one can estimate the annoyances, the nervous excitements for fear of being carried beyond the proper places, the discomforting apprehensions and the mishaps that daily occur to strangers and timid, inexperienced passengers from the simple fact that the conductor, knowing himself exactly where the "old black turkey hen's *neest*" is located, thinks that every other "darned fool" that travels in the cars should know so too, without his telling them in civilized language.

As to our post roads and highways in general: How many thousands of travelers and strangers are daily led astray upon them, sometimes for miles before finding out their mistakes, simply for the lack of a guide board or two at each corner! But here again the fathers of the town know full well where every "old black turkey hen's neest" is located, and think that "every darned fool" that travels the highways should know the same without the aid of a guide board to point the way.

Then, again, as to our cities: What little attention is paid to placarding the names of streets and numbering the houses. What thousands of miles of wandering in pursuit of places and countless inquiries would be saved every month of the year to strangers if a trifling expense were incurred by the city fathers in putting up at every corner, without exception, in conspicuous letters, the name of each avenue, street, and nameable alley

in the city, together with the number of each and every building, without distinction. From my own experience I believe that such a practice would attract additional business to any city that would adopt it thoroughly, sufficient to pay tenfold the expense, besides removing the cause of untold vexation and annoyance to strangers and others.

But here, again, every law-making biped knows exactly where the "old black turkey hen's neest" is, and thinks every "*darned fool*" that comes to the city on business or pleasure should know so likewise.

These are little things in the particulars, but in the aggregate they may reach a magnitude but little dreamed of by many. After a long life of observation I am satisfied if every city in the Union was to placard its streets and number its houses as has been indicated, every country locality be furnished with guide-boards at the corner of every road, and every railroad be supplied with polite and considerate conductors, who understand how to accent the English language distinctly and properly, and who, in calling out the names of depots, streets, and places the cars are approaching, would take pains to speak deliberately and plainly, that in the aggregate the altered state of things would assume a national importance, and tend, not only to promote vastly, at a mere nomi-

nal cost, the comfort and convenience of citizens generally, but also the pecuniary and business prosperity of the whole country to the extent of millions annually.

[From the Providence Journal, April 3, 1875.]

Early Manufactures.

In the *Post* of January 4th, you say: "The iron, woolen, and cotton industries so highly protected in this year of grace 1875, had a prosperous development in this country, in spite of British hostility, for more than one hundred and fifty years before the first protective duty was laid in favor of one of them." It strikes me that you are mistaken in this. My father began to make "*linsey woolsey*" goods in the early years of the first decade of the present century, in the town of South Kingstown, R. I. He used cotton for warps, which came from South Carolina in small parcels called pockets, some of which was picked by hand; whilst others came in the seed just as it was gathered from the field. This cotton as well as the wool used for *woof* was carded with small hand cards and woven on hand looms. About the year 1811, a pair of wool-carding machines was set up at what is now called Peacedale, and a few years later the spinning jenny and power-looms were introduced. I

think these looms were the first power-looms ever used in America. The only maker of cards for machines in New England at that time to my knowledge, was Pliny Earl, of Leicester, Mass. So primitive was his process that on occasion of my elder brother going to Leicester in 1814 to obtain new card clothing for one small machine, he was obliged to wait a week or more until the card teeth could be cut and set by hand, my brother helping to do the work. There were crude manufacturers of iron located in several of the States, some time previous to Slater's introduction of cotton machinery in about the beginning of this century, and I think that "Almy, Slater, and Brown" were the first who ever made a pound of cotton-yarn by machinery in the United States.

In 1816 and later, I used to employ scores of women to spin at their homes at four cents per *skein*, by which they earned twelve cents a day at most. Inferior East Indian cotton shirting sold then for fifty cents per yard, thus requiring more than four days' work of the woman to pay for one yard of cotton cloth, she also boarding herself. The wool was carded into *rolls* at Peacedale, and transported to and from on the backs of horses, there not then being a four-wheeled wagon in the town.

Some time ago I stood in a manufactory in the same village, and took note of a stripling who tended two highly improved *jennies*, from which

he was turning off as much yarn daily as six or seven hundred women formerly spun in the same time on hand wheels. In the mean time the introduction of labor-saving machinery and perfected skill had so reduced the cost of goods, that a superior article was then sold in the village stores, at fifteen cents per yard to what formerly cost fifty cents. So that had this boy spinner been paid the same price per skein that was formerly paid to a woman for an equal amount of work, he would receive as much cloth as could formerly have been earned by about *two thousand* hand spinners in the same time. This may look like romance, but it is nevertheless fact, and perhaps no more astonishing than has been the unprecedented progress of the people of the United States in everything that *should* make life desirable, with the exception, perhaps, of true patriotism and common honesty.

Before any tariff for protection was passed, manufacturers of cotton and wool were forced by circumstances (except during the war of 1812) to conduct their business largely on the *barter* basis. After our merchants were deprived of the carrying trade for nearly all Europe, which they mostly possessed during the wars of Napoleon, our means to pay for foreign goods was very limited, and they ceased to be used almost entirely by the working classes, who knew them by the significant application of "boughten goods," or goods

that could only be had for money, a medium of exchange beyond their reach, they being generally paid for their daily labor "in kind," or farmer's produce, salt codfish, and molasses. Our trade with England was then mostly conducted by a round-about voyage to the West Indies, where assorted cargoes of cheese, staves, hoop-poles, horses, and a few other articles were exchanged for island products, and then carried to Europe to pay for manufactured goods. Probably the little village of Peacedale now produces more manufactured goods than all the exportable produce of New England would have paid for abroad fifty years ago, or before the first tariff laws were enacted by Congress.

Your articles on free trade, Mr. Editor, I think are ingenious and able; but it seems to me that you, as well as most other American writers on political economy, do not give sufficient prominence to what I regard as the very "head and front" of this vexed question. As "the ox that treadeth out the grain eateth the straw," so, I think, it may be demonstrated that a vast majority of the people of every nation that depend on paying for its manufactured articles abroad, with the raw products of its soil, have been forced, like the "ox," to subsist mostly on the refuse. Were all exchanges made by direct barter—article for article,—the case might be different. But with the intervention of money as a commercial medium of

exchange, I think the experiences of civilized nations go to prove the truth of the adage I have quoted, whether the principle be applied to the "ox" or to man. Nor need we look wholly abroad for examples. The people of the Southern States coincided with Jefferson, in his dogma, that it was "best to keep our work-shops on the other side of the water," or at least on the "other side" of "Mason and Dixon's line;" and contented themselves with paying for most of their manufactured goods with the proceeds of one or two great staples. The consequence has been that while a few lived in luxury, a far greater number of the "white trash," to say nothing of the blacks, sunk into ignorance, squalor, and poverty. So, too, was it, in a great degree, with all the States when we depended on shipping the raw products of our soil to foreign countries at an enormous expense, to be reshipped to us in the shape of manufactured goods with the price fourfolded or more.

When I first began business I hired scores of men at from five to eight dollars per month, and hundreds of young women stood ready to thankfully accept *situations* at from twenty-five to fifty cents per week with board, beginning work at sunrise and leaving off at half-past seven in the evening, the year round. Now such young ladies earn from five to ten dollars per week, and go to their work clothed in garments that their grand-

mothers could not have paid for with the labor of their hands in a whole year.

A merchant, with the aid of a few score of seamen and other employés, may import in thirty days as many manufactured goods as the labor of thousands of men, women, and children will produce in a year. These goods can only be paid for in the staple products (or cream) of the land, made only by able-bodied men, or in gold. Now all practical men are aware that the *exportable* products of the farm constitute but a fraction of what it produces. The consequence is, that if we depend wholly on foreign countries for our market, an immense amount of "straw" or refuse must be left on hand, to be wasted and lost to the nation, with the exception of what may be consumed by the "treaders out" or producers of the exportable grain, cotton, etc., and the mercantile and professional classes. This is not the case, provided the goods are manufactured at home! Then every conceivable species of labor, mechanics and the arts, every article of use, every want and demand known to society enters into the cost of the goods. Out of every thousand dollars worth of labor and products that go to make up the cost of these, probably not two hundred dollars could be made available in the payment of imported goods.

The laws of trade would doubtless regulate this to our satisfaction, provided our exchanges, both at home and abroad, were made solely by barter.

Then the farmer, whose hay, straw, fruit, or vegetables were refused in payment for broadcloth by the importer, would exchange them with the home manufacturer, who requires all such articles for the use of the operatives. But not so when trade is conducted through the common medium of exchange called *money*. Then the thoughtless farmer sells his unexportable articles to the home manufacturers for cash, and with it purchases the broadcloth of the importer who expends it only on staple articles of export, or remits it abroad in payment of goods. This one-sided kind of trade of course cannot last. Soon the home manufacturer's goods are unsold, and the farmer's unexportable goods remain rotting on his hands. The manufacturer is ruined, his hired hands are dismissed, and the farmer, after the loss of half his products or more, is still further assessed to support them in the poor-house. In this way the staple products of the country, with these *unexportable adjuncts* that will pay for but one thousand dollars worth of foreign goods, might be made to pay for three or four times the amount manufactured at home.

Nor is this all the benefit we derive from home manufacture. I was myself a manufacturer up to the year 1840, and have been a farmer for more than sixty years. When a manufacturer I made acres of land threefold productive by applying to it the refuse and manure incident to that business,

and I have learned by long experience that every bushel of grain expended on land enriches it to the extent of from ten to fifteen cents. Capital may be thus deposited in the soil and made to yield an annual interest as surely as if deposited in a *never-failing* savings bank. An acre of land that will produce fifty bushels of grain is worth to the cultivator an indefinite number of acres that will raise but ten bushels an acre, for the simple reason that it will cost more than the price of ten bushels to cultivate it, leaving nothing for profit. This is what excessive cropping has already reduced millions upon millions of acres to in the United States. This item is not taken into account in estimating our trade balances with foreign countries, who have thus for years been enriching their soil with the *cream* of ours, and sending us back minerals, fabrics, and gewgaws that make no return for the robbery of our soil. Thus all England is being made to flourish and blossom as a garden at our expense, and it is doubtful whether or not our own soil has not been *thinned* by the unequal trade to such an extent that, in a pecuniary aspect it might have been better that we had ceded to England in fee simple two or three of our largest States, than to have thus suffered the impoverishment of the whole.

In the early establishment of manufactures in the United States, there may have been reasons for protective tariffs that in degree no longer

exist. What seems to be now wanting most to insure prosperity to all the productive classes is a fixed national policy in relation to the assessment and collection of revenue from imports on a reasonable basis of protection, which once established, shall never be departed from. It matters not so much what its provisions may be as that the system shall be undeviating and permanent. Whether good, bad, or indifferent (if not too *all-fired bad*) the elastic and inventive American mind may adapt itself to its requirements in the management of business, but no prudence or foresight can guard against the fluctuations and alterations in values caused by an ever-changing uncertain national policy in these respects. It is probably the strict adherence to such a national policy through all its governmental changes and exhaustive wars that has made France the richest nation in the world.

[From the Providence Journal, February 9, 1879.]

General Burnside's Educational Bill.

ALLOW me to express through the columns of the Journal my hearty approval and high appreciation of the bill offered in the United States Senate on the 7th inst., by Senator Burnside, for the introduction of moral and social science into the

public schools of the District of Columbia. Although, perhaps, some of the minutiæ of detail might have been spared without serious detriment to the sterling objects had in view, still, taken as a whole, I think no move has been made in Congress during its present session so fraught with great and beneficent consequences to our country as those involved in the provisions of the bill. Notwithstanding the sneers that greeted its announcement, I feel proud that to a citizen of little Rhode Island (my native State) belongs the honor of originating and presenting to Congress the proposed measures of reform in our public schools, the necessity of which cannot in any way be made more obvious than the lack of the graces it is intended to bestow on the masses, that was exhibited on the occasion of the reading of the bill by Mr. Conkling and other talented and learned, but otherwise uncultured Senators.

Be it so! It is not the first time by *many* that little Rhody has been subjected to the contemptuous sneers of men and communities less advanced in liberal thought and human progress than itself, for boldly taking the first step in advance of measures calculated to enlighten and benefit mankind, that have afterwards been adopted by most of the great and good of the earth.

Allow me to close this short communication by predicting that this move of General Burnside,

though the last, will not in the end prove to be the *least* in importance in the long category of beneficent reforms that have been commenced by Rhode Island minds.

[From the Friend, Eighth Month 10, 1850.]

African Slave Trade.

I AM glad to see that you have recently given place in "The Friend," to a notice of the African slave trade. As its writer truly observes, brute beasts are probably never subjected to such indescribable sufferings as the poor Africans are doomed to undergo at the hands of citizens of what are called Christian nations; and, indeed, it is doubtful whether any of the lower order of the animal creation could survive such intense cruelties as are inflicted on the wretched victims of this diabolical trade in human beings. Had such horrors, as are now daily and hourly being enacted, been handed down to us by tradition, or the pen of the historian, they would have been deemed fables at the present day. Who can read as contained in a late number of the Westminster Review (January, 1850) the testimony given on this subject by Dr. Jose E. Cliffe, before a committee of Parliament, and not feel their hearts crushed as it were at the revelations made of the

dreadful depravity of the slave dealer, and of the indescribable agonies of its victims. That this traffic involves in its prosecution almost every flagrant crime, made capital by the laws of civilized nations, and a complication of cruelty and misery which it is almost impossible for the mind to conceive of, there can be no doubt. Why is it, then, that the multitude of journals and newspapers that circulate among us so seldom allude to this dreadful evil, and still more rarely enter into its details? Were the editors of the public prints in the United States to bestow the same efforts in procuring facts relating to the African slave trade, and allot as much space in their columns to that subject, as was lately devoted to the case of the murder of Dr. Parkman, I believe that it would have the effect so to arouse the public mind to a sense of its enormities, that it would not again slumber, until some effectual means were devised for its speedy suppression. Why is it that one solitary murder should thus so powerfully move the sensibilities, the passions, or the curiosity of the community, whilst thousands of other murders and outrages of equal magnitude should be allowed to occur almost unheeded? Are we willing to admit, that the intense interest that was manifested in the details of the murder of Parkman sprang from the selfish sentiment, that we ourselves are individually liable to be made the victim of such a crime, whilst we have nothing

to fear from the murderers of the poor African? Will such a plea as this avail us when we come to settle our final account before the great Judge of all? How can we as Christians reconcile such selfishness with that injunction of Him whom we profess to follow and obey—*to love our neighbor as ourselves?* And if we really love others as ourselves, will we not seek to relieve their suffering? Yea, will we not be willing to suffer with them until they are relieved? As Christ suffered *for all*, so will he incline the children of his kingdom to suffer, in a degree, *for all*. The love with which he inspires their hearts is universal in its character; it is circumscribed by no bounds, but sympathizes with suffering wherever it is known to exist.

Perhaps the pure religion of Jesus has never been more beautifully exemplified by any of his followers than in the life of John Woolman. So closely did this childlike Christian walk with God, so carefully did he watch every manifestation of His Spirit in his heart, so meekly and trustingly did he obey its every intimation of duty, that he seems to have obtained so complete a victory over self and his own will, that his heavenly Father in love condescended to make known to him in a vision, that he whom the world knew as John Woolman had ceased to live, that *John Woolman was dead* (dead to the spirit of this world), and that Christ alone lived

in him. It is worthy of deep consideration that, during the continuance of this vision, there was shown this faithful servant of the Most High a mass of human beings, in a direction *between the south and the east*, in as great misery as they could be and live, with whom it was signified to him he was mixed, and might not henceforth consider himself a distinct being from them.

It is recorded in Scripture by that loved Apostle, who was wont to lean upon his Saviour's breast, that when his Divine Master announced to his disciples, that the time of his departure was near at hand, that he also told them he had yet many things to say unto them, which they were not prepared to receive; but that he (whose name was Truth) when he went his way to his Father who sent him, would send unto them the spirit of truth, who would reprove the world, and guide his faithful ones into all truth.

In accordance with this declaration of our Saviour, whilst personally with men, and in unison with the progressive character of his spiritual kingdom, both as it operates in the hearts of his obedient children individually, and in its extension on earth, the same watchful and obedient child of the light—John Woolman—appears to have been among the first who were led by the spirit of truth to bear testimony against slavery and the slave trade. And it should be borne in

mind as an incentive to regard with charity the sentiments of others on the subject of negro slavery, that although George Fox, and perhaps some others of the early Friends, did not unite with the system, yet they were far from regarding it as being so repugnant to the principles of the Gospel as did John Woolman, acting under the guidance of the same Holy Spirit, at a later day.

From the exercise that had long weighed on the mind of John Woolman, and from the direction in which the mass of human misery was discerned by him, there can be little doubt that the vision pointed to the victims of the African slave trade.

Called as "Friends" seemed to have been, to bear unadulterated testimony to that all-comprehensive truth, which in all charity may be well said to be the only foundation of all true religion that ever was, or that ever will be preached on earth, the *grace of God* through his spirit indwelling in the *heart*, in the light of which man can alone acceptably worship his Maker, or labor in his cause, I am well aware—although not myself a member of any religious society—that all faithful believers in this divine truth, who are watchfully obedient to its teachings, cannot lightly engage even in philanthropic schemes for the promotion of good; being taught of God, that his children must still be as wise as serpents, if they would continue as harmless as doves. Undirected

by this sure guide within, the most promising plans devised in the wisdom of short-sighted man often result in an aggravation of evils they were intended to cure; and judging from the experience of the past, perhaps there is no subject that would seem to require greater circumspection, from the friends of humanity, in approaching, than that of African slavery and the slave trade. We are all, perhaps, aware, that they both originated (as regards America) in the misdirected philanthropy of Las Casas, the Spanish missionary, who, moved by the sufferings inflicted by his own countrymen on the poor Indians of Hispaniola, conceived the idea of substituting Africans in their place, as a race better able to endure hardships than were the frail aborigines of the West India Islands. The adoption of his project resulted in spreading negro slavery over the greater part of the new world, without perceptibly benefiting the class whose sufferings he sought to relieve. And it seems that almost every effort since made by the friends of the poor negro in his behalf, has continued to aggravate rather than to mitigate his woes. Such seems to have been the effect of those two prominent measures for his relief—the abolition of the slave trade by most of the civilized nations of the earth, and that of negro slavery in the British colonies. These taken in connection with subsequent acts of the British Government, have probably brought more ills upon the African race,

than would have arisen from any scheme that the ingenuity of man could have designedly contrived for their hurt.

Without entering into the details that led to such a policy, the acts of the British Government equalizing the duties on foreign and colonial sugar, transferred the supplying of the people of Great Britain, with the immense amount of that article consumed by them, mostly to Brazil and Cuba. Hitherto it had been produced through the unrequited toil of some 800,000 negroes, laboring in Jamaica and in other British colonies. These people were acclimated, accustomed to work, protected in some degree by law, and surrounded by many conveniences and arrangements, tending to increase the products of their labor. But now most of these products were to be obtained from plantations in Brazil and Cuba, newly opened, without conveniences or suitable arrangements either to aid in the labor, or conduce to the comfort of the poor negroes, who are there systematically worked to death, and their numbers replenished through means of the African slave trade, attended by such appalling horrors as are described by Dr. Cliffe, and a waste of human life, amounting, as has been estimated by Buxton after years of earnest investigation, to one thousand victims daily. Thus, on the one hand, the British Government, by their measures, stimulate the cupidity of unprincipled slave merchants to a

pitch that defies all law, which, on the other hand, they seek to restrain by blockading the slave ports with armed cruisers, which succeed in harassing and intercepting only enough of the slave ships, to render the accommodations which otherwise the pecuniary interests of even men-stealers would provide for the preservation of their wretched victims: *secondary*, to escape from capture, and instead of using roomy ships as formerly, sharp, contracted vessels, built with a view to sailing fast, rather than carrying, are employed, into which the poor creatures are literally packed, and whose dreadful sufferings are often still more fatally prolonged, from the vessels thus freighted being driven by the cruisers to seek their intended ports in America by circuitous routes, by which they hope to elude all pursuit, save that of the ravening monsters of the deep, who track the groaning charnel ship from shore to shore, feasting on human corpses cast daily in her blood-stained path. As the slave markets in Cuba and Brazil are as amply supplied as they could be, were the trade left entirely unobstructed, it is melancholy to reflect, that all the obstructions thrown in its way have as yet only tended to add to the number, as well as to increase the miseries of the victims torn from bleeding Africa. But the indications now are, that England, France, and the United States will all soon abandon the system of blockade; and it is to be hoped that

some plan will be adopted for the suppression of the traffic, with which the friends of peace may conscientiously unite. It is possible that Congress may, ere long, take the subject into their serious consideration, with the view of devising some more effectual plan for the annihilation of this dreadful commerce, in which our citizens seem to be increasingly concerned, than has been hitherto adopted. The plan of African colonization may then be urged upon their attention; and should they be induced to investigate the subject, it seems to me hardly possible that they should fail to be deeply impressed with its merits, when facts will disclose to them that a little society, with an outlay of less than one million of dollars, have succeeded in overcoming the many difficulties that attend the founding of a new colony, and in suppressing the traffic in human flesh to the extent of about one-third of the whole slave coast of western Africa, whilst the three greatest powers of the earth, after expending some two hundred millions of dollars in warlike attempts to annihilate the trade, are compelled to acknowledge that all their efforts and outlay of money have tended to aggravate, rather than to cure the evil. The annual cost of the armed squadron kept on the coast of Africa by the United States, is but little short of four hundred thousand dollars, a sum which, if appropriated to the peaceful extension of the colonies on the coast, would, judging

from the past, soon extinguish the slave trade, and afford a means for the civilization of Africa. Well, indeed, might our rulers be said to love darkness rather than light, should they, when the facts are all before them, long hesitate in deciding upon which plan to pursue in future.

Our country is at this time sorely agitated with dissensions growing out of the question of domestic slavery. Should the acrimonious controversy now raging so alienate the minds of the people of the different sections of the United States, as to occasion a dissolution of the national Union, the consequences may be terrible indeed. The contest so far, seems, in many instances, to have had the effect of exasperating the friends of the negro against the master, rather than to inflame their love for the slave; and there is too much reason to believe, that the colored people in our country have deeply partaken of the same feeling. This has been fully met by corresponding sentiments on the part of the slaveholders; and it is fearful to contemplate the events that might follow a disruption of the General Government. War is dreadful in its every aspect, especially civil war; but terrible, indeed, would be a civil war between the two races at the South; and whatever might be its early incidents, the contest in all human probability would result in the discomfiture, and, perhaps, extermination of the colored race; and thus another woe be permitted to fall on the chil-

dren of Africa, induced by the misdirected efforts of their friends. Then, indeed, would the honest-hearted, who had in the slightest degree assisted in promoting, or in retarding public measures affecting such events, be led to examine closely the grounds of their actions; and well will it be, should that hour of trial come, that all such can then feel an assurance in their hearts, that they have not unbidden put forth their hand. Often of late, it has seemed to me, that the true sheep of Christ cannot be too careful how they enter into the conflicts of the present day, and that they go not out of their quiet fold of themselves, but wait until they are put forth and led by their heavenly Shepherd, least whilst anxious to engage in schemes of seeming good they become entangled with the contrivances of men, and in creaturely wisdom, mistaking the voice of the false for that of the true Shepherd, are beguiled into the wilderness, and there scattered and torn.

A Line of Steamers to Africa.

We have received a copy, with accompanying documents, of the report of the special Committee of the House of Representatives to whom the subject has been referred.

The Committee recommend the building of three

large war and mail steamers, to run between the United States and the coast of Africa. It is proposed that they shall cost $600,000 each; that they shall be built by contract, under the direction of the proper officers of the General Government; that they shall be at the disposal of the United States, when required; and that they shall sail, one from New York, one from Baltimore, and one from New Orleans, and that the sum of $40,000 per annum shall be paid for carrying the mails.

It is intended that the Government shall build the steamers as the lines to Bremen, Liverpool, and the Pacific have been built. To lend its credit to the company, and receive its pay in mail service, holding the steamers as security until the money advanced is in this way redeemed. The contractors are required to stipulate to carry, on each and every voyage they may make, so many emigrants, being free persons of color, and not exceeding 2500 for each voyage as the American Colonization Society may send; the said Society paying in advance $10 for each emigrant over 12 years of age, and $5 for each under that age; these sums to include the transportation of baggage, and the daily supply of sailors' rations.

They are to make monthly trips to Liberia, touching on their return at certain points in Portugal, Spain, France, and England, thus: one ship will leave New York every three months, touching at Savannah for freight and mails; one will

leave Baltimore every three months, touching at Norfolk and Charleston for passengers, freight, and mails; and one will leave New Orleans every three months, with liberty to touch at any of the islands or ports of the coast of Africa; thence to Gibraltar, carrying the Mediterranean mails; thence to Cadiz, or some other port of Spain, to be designated by the Government; thence to Lisbon; thence to Brest, or some other port of France, to be designated as above; and thence to London—bringing mails from all those points to the United States.

We merely give a running outline of the report.

This scheme is certainly one of more than ordinary interest, and is entitled to the most respectful consideration of Congress. The author of the report is the Hon. F. P. Stanton, and he is entitled to much credit for the ability, industry, and enlightened philanthropy which characterize the document. Liberia is at the present moment one of the youngest republics of the earth, but under Providence she may become the nucleus of a great empire. The experiment has been prompted by the noblest motives, for it has in view not only the suppression of the slave trade, but the perfect independence and elevated nationality of the colored race.

[From the Newport Mercury, October 23, 1852.]

Homestead Exemption Bill.

I CONSIDER the Homestead bill that was brought forward in the Rhode Island Senate at the last session of the General Assembly, to be among the most important that has been originated in that body. It proposes to give to every family in Rhode Island, who, after paying all just debts, are able to provide themselves with a home, security in the enjoyment of the same, by enacting that any such "homestead," not exceeding $1000 in value, shall not be liable to be attached or sold by any creditor for debts contracted by any member of the family subsequent to its being legally established as a "Family Homestead."

Those who look at such a measure superficially may be led to imagine that its workings will operate to the injury of the creditor portion of the community; but I believe that such as examine it carefully and impartially will arrive at a different conclusion. We know that all coercive laws, both in this and in other States, have signally failed in securing to the creditor a means of collecting debts. Every day's experience shows, that if the debtor is so disposed, he can and does evade all such laws at his pleasure. They can only be used successfully in cases where the debtor is honest and truthful; and these are precisely the

cases where such laws are unnecessary. If an honest man has the ability to pay his debts, he needs no coercion. If he has not the ability, his family should not be deprived of their home and turned into the street to satisfy the contracts of an imprudent and unwary father. No creditor should trust a man on such a reliance. Such a proceeding is akin to the practice of those barbarous nations, in Africa and elsewhere, that suffer the creditor not only to deprive their debtor's family of the means of subsistence but also to sell them into slavery. Many an industrious and praiseworthy family in our country have been deprived of a home which they have inherited, or which the wife and children have contributed greatly towards providing by their earnings, to liquidate the debts incurred by an imprudent or dissipated husband and father. It is true that these families have not been sold into absolute slavery, but they have been reduced to a position not much better. Every man of observation and experience can call to mind such instances. Who is there among us who has not known families living on their paternal estates in comfort and competence, until in an evil hour the vices or indiscretions of a father, or husband, a son, or a brother, has involved them all in ruin. I can at this moment recall to mind several such instances. In days past I have marked such families. I have seen such respectable and happy, little dreaming

of deprivation and want. I have known in some instances a tender and devoted husband and father, in others, an idolized son and brother, every way amiable in character, until attracted by the pleasures of companionship, they have been tempted to linger around the bar of the tavern or the counter of the grog-shop. I have closely observed such and marked their progress, from their first downward step, through all the subsequent stages of shame, of poverty, of misery, and of crime, to the grave; from their furtive deprecating glance, when I first beheld them taking their initiative step as the inebriate's companion, before the blush of shame had departed from their cheek, or their hand had learned to grasp the wine cup *with grace*, until hardened by habit they had learned to confront with boldness and defiance the gaze of all spectators, to join in the ribald song, the jest and the laugh of their besotted companions, to drink and to *treat* until all had gone—friends involved, every dollar spent, health broken, estate mortgaged to the last dollar of its value and sold at auction; heart-broken wife, ragged and uneducated children, all turned adrift upon the world, and the miserable author of their wretchedness sent to the poor-house, or taken up dead in the highway and buried at the expense of the town.

But recently I met a little girl in Newport, leading her drunken father by the hand, doubt-

less from the grog-shop, from whence she sought to beguile him to his once happy home. I had previously marked this man. For years I had known him for a sober, honest, industrious, and respectable citizen, who had saved enough to purchase a lot, on which he built a house, which was made the home of his family, being altogether worth about one thousand dollars. I had never heard or suspected aught amiss of him, until I one day met him in a liquor shop. I thought that he then seemed to avoid being recognized. Sometime after I saw him in the same place, but he no longer seemed ashamed of his position. Again I met him in the street, disguised with liquor—and now again his little child was leading him home, and endeavoring with her frail arm to sustain his faltering steps and hide her father's shame. It was a most pitiable sight. I thought of the man's little home, I thought of his poor wife and children who were in all probability doomed soon to be cast into the street, and I thought what a blessing might have been conferred on them by the enactment of a free homestead law.

I remember one of the largest landholders in the State, some of whose sons became intemperate, and whose debts a father's tenderness compelled him repeatedly to pay, until every dollar of his great estate was exhausted, with the exception of the paternal homestead. I remember one of these sons being thrown into jail for a debt contracted

at a grog-shop (where he had been trusted, doubtless with the view of extorting payment from the father). I saw the venerable, gray haired old man, whose aged limbs could scarcely support his afflicted and careworn frame, in treaty with the creditor of his ruined child, for the liquidation of the debt, and which he finally accomplished by giving a mortgage on his last farm on which he lived. This was the last mortgage I believe that was ever given by the unhappy old man. It sufficed. The homestead of his family was spent. He was no longer able to discharge the debts of his sons, and the consequence was that they were no longer trusted, but were compelled to pay down for their liquor ere they received it. To enable them to do this, every pittance of personal property that still lingered in the possession of their father, that they could lay hands upon, was purloined by them to exchange for rum. So craving was their appetite for liquor, it was said that they kept watch of a cow, which their father had been enabled by some means to retain, until she dropped a new-born calf, which was immediately killed by them and its skin conveyed to the grog-shop.

In another instance I knew the son of one of the wealthiest families in this State, a great landholder, and a man who had been elevated to one of the highest political stations in the gift of the people, who was known to unglaze the windows of a hired and mean house (the only home of his

family, whom he had beggared) that he might obtain a few panes of *six by eight* glass to exchange for rum. There have been thousands of similar cases as these in our State. I have known very many far worse, and thousands of others may occur. Who then will say that the helpless families of such men should not be protected? Such families are not liable to lose their homes through intemperance alone. They are worshippers of mammon, who do not sell liquor, but who designedly and wickedly deprive the unwary and imprudent of their property. There are Shylocks in these days as well as formerly—men who will take the pound of human flesh in payment of a bond, who will take advantage of their fellow creature's necessities, and spunge them of their last dollar in payment of usurious interest. It is the bane of civilized society that men make use of the superior capacity with which their Creator has endowed them, more generally to circumvent and take advantage of their weaker brethren, than to instruct and assist them. Some, seeing a man possessed of a small estate, sometimes entice him to get in their debt. They persuade him to purchase what it would be more prudent to abstain from. He becomes involved in debt, one debt begets another, and finally his estate is eaten up and his family turned adrift on society. Who will say that such men and their families should not be protected. Let us then insure them a home which,

when once honestly acquired, cannot be taken from them either by accident or by design. I can scarcely imagine a more pitiable case than that of a poor and industrious woman, whose labor and economy has contributed to the providing of a comfortable little home for herself and children, and who, after having passed the morning of her married life in peace and comfort, is compelled to undergo the torture of witnessing her husband's fall from the paths of sobriety into the pit of intemperance and ruin. For years she has been accustomed to count on the time of his return at evening from his daily toil with the precision of the clock. But a time arrives when his accustomed return is delayed. For a few first delinquencies, trifling and sophistical, excuses quiet the apprehensions of the inquiring wife. Again she endeavors to confide, again and again she watches for his return, and again and again it is delayed. Many a long evening she passes in feverish doubt. perplexity, and suffering; often do her eyes fill with tears as they rest on her unconscious sleeping children; often is the door opened, as if looking abroad on the night might hasten the return of her husband. This cannot always last. The truth at length is learned. Her husband has become the associate of drunkards, a frequenter and a customer of the grog-shop. Soon he makes his appearance before his wife and children, disguised with liquor. In vain does she remind him of

his duties, of his helpless children; in vain does she supplicate and implore in their behalf. The inexorable master he has commenced to serve is stronger than her affections, and as long as he has a little home that can be turned into rum, so long will he find unprincipled or thoughtless men who will minister to, and encourage his weakness or his vice. What care they for the wife or the children of their victim? Their language in this respect is the language of a great part of mankind. It was the language of Cain to the Almighty: "*Am I my brother's keeper?*" "What," say they, "have I to do with this man or his family? Their support and well-being is his business, not mine! If he chooses to spend his money (their money), his home (their home) in rum, who has any right to hinder it? If he gets drunk and goes home and beats his wife and children, it is none of my business—let the law see to that! If I do not sell him rum, somebody else will, and why have not I as good a right to the profit as any body? This is a free country! If he spends the house and home of his wife and children, why may I not have it as well as any body else? If I don't take it, somebody else will!" This is the language of the world when stripped of its *decorum*. It is the real language applied by a large portion of mankind to a multitude of subjects, besides the robbing a man of his family home. It was the language of the government of England, addressed to the

government of China, whose hundreds of millions of people were destroying themselves by the use of opium. "It is a profitable trade to us," said Christian England, "although it may be death to you: its profits fill our money bags, the rest is none of our business—*am I my brother's keeper?*" Slaves were once wanted to work English sugar plantations. It was argued that the practice of bringing slaves from Africa worked terrible evils on that continent, as well as causing great suffering to the negroes who were brought thence—that to procure these slaves wars were fomented, thousands of the aged and children were massacred, and inconceivable sufferings were inflicted on the survivors in getting to the sea-coast and through the middle passage. Said England, the trade is profitable to us! If we do not take slaves from Africa other nations will, and we have as good a right to the profits as they!—"*am I my brother's keeper?*"

This was the language formerly in this State in respect to lotteries. Hundreds of our unwary people were ruined by this very worst species of gambling. But the State derived a revenue from the system, and that revenue was wanted, said our Legislature, to defray the expenses of *educating the children of the State!* It was also once the language in our State as applied to grog selling. A revenue was derived from that source, and the revenue was required for the purpose of *suppress-*

ing crime and for supporting the poor! "Saving at the spigot and pouring out at the bung" is a metaphor too tame to apply to this "penny-wise and pound-foolish policy," letting alone its iniquity.

It is high time that every civilized community repudiated all such political morality on all and on every subject. It is high time that they sought to legislate more generally on Christian principles, and to encourage by their laws the expansion of virtue, as the best means of suppressing crime. The *pressing down* system has been tried long enough; it has met with no success in the world, although it has been practised for many thousand years. The human mind is not adapted to it. Let us then try our hand in this small State a little at the *lifting-up* principle. The city of Providence has commenced its trial in the establishment of a reform school, and I will defy the most inveterate lover *of penalties*, provided he be a sensible man, to visit that establishment and not admit that a dollar there expended will prevent more crime than an hundred will if applied to the erection and maintenance of gibbets and prisons. A similar institution should by all means be established by our Legislature somewhere in the southern part of the State.

A majority of our sister States have already adopted the free homestead system. Let us not be behind them in doing liberal things. We were

once before them all, yea, before all the world; for we were the first to separate *Church and State*—the greatest step that has ever been taken since the Christian era by any State or nation in behalf of true Christianity; a step that will eventually be imitated by all the world, until kingcraft, priestcraft, and superstition will be scattered to the wind, and the beautiful spiritual religion taught by Jesus Christ fill the whole earth. Let us give every family a home who henceforth are able to provide one without infringing upon the rights of creditors; that is, of debts contracted before its purchase or legal establishment. Who has any right to say that such a law can injure any one? Before a homestead is made free by law, all will be notified of it; it will still be liable for all debts contracted before its legal establishment; no one will be compelled to trust its owner unless they deem it prudent. It will henceforth be the property of a family, of a community, and not the property of an individual. But let creditors, or those who anticipate such a relation, look at the subject in this view: Suppose A. to possess a homestead in land and building worth 1000 dollars and paid for. He consequently has a home of which his family cannot be deprived by law. He pays no rent, and the land attached assists materially to support his family. B. also has a family to support, is without a homestead, pays rent for a house, and improves no land of his own; his

family depending on his daily exertions for their support. Now, supposing all other things equal, which of these two men would it be most prudent to trust? Can there be any doubt in any sane man's mind? Is it possible that any can be so captious or prejudiced as to assert that the owning of a homestead would be a just ground for refusing a man credit, and that it would be safer to trust a man worth nothing than him? The man without the homestead must of necessity apply a large proportion of his earnings to the support of his family. He may be here to-day, and there to-morrow. He has not the binding reasons for being always located in the same neighborhood, or the strong incentives for maintaining his integrity true and unsullied as operates upon the owner of the free homestead. The man whose homestead is secured to those he loves will feel that government is not in vain; that it is of some real benefit to him and his. He will feel a pride in the institutions of his country, and a desire to perpetuate them for the good of his posterity. The law will tend to encourage him and to make him a good and useful member of the community. And I would by all means recommend that a provision be engrafted in the bill to secure to a man and his family all improvements of their homestead made by them of a purely agricultural or horticultural character. I would encourage a man to purchase a piece of exhausted land, such

as our State abounds in, and to increase its capacity for agricultural production ten or an hundredfold, if he could accomplish such a result without alienating such increased value in any event from the exemption right of the homestead. This would tend to enrich and to beautify our State without injuring anybody. The man and the family who may thus improve the soil will not be the people to defraud their creditors. It will foster a spirit of thrift and industry, and kindred virtues will cluster around and grow up in their company.

There is not a State in our Union that calls so imperatively for the encouragement of agriculture as our own. Every reflecting patriot beholds with concern the tendency of our population to concentrate. Already the city of Providence has absorbed a third of our people and more than half the wealth of the State. Half of the remaining two-thirds of our citizens are huddled together in compact towns and villages. I might myself point out the former sites of an hundred houses, once inhabited by farmers and agricultural laborers, that are now abandoned. Ask what has become of their former inmates, and we find that a very large majority of them have removed to some compact town or to "the factories."

A farming population is to a free State what the ballast and cargo is to a ship; without this to steady us and to rely upon, we are liable to be knocked over by every political flaw of wind.

Suppose, for instance, that the city of Providence at this time answered to the city of New York, where would we farmers be. Our voices would be too feeble to be heard in its suburbs; especially if the New York suffrage system should be introduced among us. And for a moment let me digress to warn the people of this State, without exception of person or parties, against the introduction of such a system of suffrage in our small State. The time is near at hand when the city of Providence will contain a majority of the people of our State; they will alter and make our constitution at pleasure. Providence will, in all probability, eventually be the largest city in New England. Boston only retains her pre-eminence from the impetus of past accidents and fortuitous circumstances, and from the activity and energy of perhaps the most intelligent and liberal business community in the world. The tide will some day turn and flow in the natural channel from whence it has been turned. The advantages possessed by the city of Providence in its location will ever operate with an unrelaxed pressure against the business of Boston, and must finally triumph. The ruins of Tenderten steeple, washed down the Thames, furnished the nucleus of the Goodwin sands, on which navies have since been lost. The lodging of a few cornstalks, in the river Seine, commenced the formation of an island on which now stands the largest cathedral in France,

in which Napoleon was crowned, and where kings lie entombed; and so the extra freight and insurance paid around Cape Cod, small as it seems, will yet work great results, and eventually turn the course of the southern trade from Boston to Providence. Providence City will then be the *State* of Rhode Island—the country will be but the suburbs. In time of trial or popular commotion there will be no great conservative farming population to fall back upon, as in the State of New York. The good of the city of Providence is as much at stake as that of the country towns. Let us then endeavor to anticipate that period and provide to meet it. Let us nourish and encourage agriculture; induce our people to leave the smoky holes, cellars, and cocklofts of our towns and city, where their stamina and their health are destroyed, where generations are becoming dwarfed and diseased by breathing the impure, unventilated, and *unvitalized* air of anthracite grates, stoves, and furnaces, and make themselves and their families healthful and happy homes in the country. I have been engaged in many kinds of business; I have partaken of and been witness to many modes of life and living (both in this State and elsewhere), and I can say with truth, that I believe there is no occupation or business followed by man that is so conducive to health, comfort, morals, religion, and true enjoyment of life as that of agriculture. The intelligent owner

of twenty or thirty acres of productive land, who keeps his family horse, his yoke of oxen, his two or three cows, his little lot of sheep, his pigs, and his poultry, and who owes no man ought but good will, has no reason to envy any man on earth his superior station, either in wealth or in greatness. He possesses in his own little domain every earthly essential for the promotion of his peace and happiness; and such a home would I gladly see secured and enjoyed by at least three-quarters of the people of Rhode Island. I should feel far more secure in leaving my children in the midst of a population so constituted than with such as now exists in our borders, and all measures that will tend to bring about such a change of things, will eventually promote the safety of the community, and greatly add to the beauty and productiveness of our State.

[From the New York Evening Post.]

Which is the Sabbath—Saturday or Sunday?

It is a trite but significant saying that "before a rabbit is cooked it must be caught." The homely adage occurred (not irreverently) to me on reading the remarks of President Hopkins, on the legal observance of the Sabbath, in the Semi-Weekly Evening Post of October 10.

Granting, for argument's sake, that the State has the right to secure, by enactment, the observance of the Sabbath as a day of abstinence from labor, I for one would feel much obliged if the learned doctor would inform your readers what day of the week he would have legislated upon. It is true that Jews and Seventh-Day Baptists observe the seventh day of the week as the Sabbath; but most or all other bodies of Christians observe the first day of the week; and I have read that in the early centuries the first day of the week was set apart as a day of cheerful recreation rather than of abstinence: and, that so far from its being intended to represent the Hebrew Sabbath, great pains were taken by the Christian fathers and lawmakers to make it dissimilar thereto. Will President Hopkins say whether this is correct or not?

Dr. Hopkins says: "Governments might have set apart a certain time for rest, but a constant recurring period, to be kept holy and devoted to the worship of God, could only have originated with God himself."

Grant this, too, and it is clear that what God has ordained cannot be rightly controverted, set aside or changed by man, whether in an individual, corporate, or governmental capacity, but only by "God himself."

Again the learned doctor says: "The Sabbath exists now as God established it, the day fixed for

its observance in the Commandments being in the nature of a statutory enactment."

This seems so plain and scriptural that I might deem its author a Seventh-day Baptist had he not been in attendance with the Evangelical Alliance.

I now turn to the 20th chapter of Exodus to ascertain what "God's statutory enactment" commanded.

"Six days (said he) shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Where, let me ask the learned doctor, does he find, either in the Old or New Testament, any ordinance or statute enacted by God revoking or changing this statute?

Again, God proceeds: "In it thou shalt do no work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy cattle, nor the stranger that is within thy gates." This is very explicit; and I find by turning to Numbers, chapter xv., that the penalty awarded by God to the transgressor of the law is equally plain: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and to all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses: 'The man shall surely be put to death, and the congre-

gation shall stone him with stones without the camp.' And all the congregation brought him without the camp and stoned him with stones, and he died; as the Lord commanded Moses." Where, again let me ask, are we to look for any change made by God either in this law or the penalty?

Again, God proceeds in Genesis: "For in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here we have not only the law enacted in the plainest words, but a reason given for its enactment. Because "God rested on the seventh day," therefore he ordained that man, whom he had made in his own image, should rest also on that day (probably in commemoration of it).

What day of the week, then, I again ask Dr. Hopkins, would he have the Legislature to set apart as the "Sabbath of the Lord"? If he answers the seventh day of the week, I then ask if he would have the commandment of God re-enacted with or without its penalty? for certainly they seem to be equally binding by the letter of Scripture.

If the learned doctor should say that he would have the first day of the week set apart as the Sabbath by legislative enactment, I would respectfully ask if there would not be a singular incon-

gruity in a law enacting that "whereas God ordained in his written Word that the seventh day of the week should be set apart as a day of rest for man and his domestic animals, for the reason that God rested on the seventh day, etc. etc., therefore we, the Senate and House of Representatives in Congress (or otherwise) assembled, do enact that no man, woman, or child shall hereafter pick up sticks or perform any manner of work whatever on the first day of the week, called Sunday, under penalty of being stoned to death by their neighbors and fellow citizens, as the law of God in Numbers, xv. chapter, 32d, 33d, 34th, and 35th verses, provides in regard to the seventh day of the week."

I am aware that to some the above remarks may appear captious and trifling, but the writer avers that they have been indited in sober earnestness, and he seriously invites comments from Dr. Hopkins, or other members of the Evangelical Alliance, calculated to elicit the truth in relation to the foundation and maintenance of what is called the Christian Sabbath.

[From the Index, 1873.]

The Famous "Vision of Joseph Hoag."

I AM very much gratified to see, by the call in The Index on the Liberals of America to organize in defence of religious freedom, that you are so well aware of the dangers that threaten us through the machinations of the creed-bound Christian sects. It is a subject that has occupied much of my thoughts for a long time. Formerly I supposed the danger would emanate from one particular church; but after the advent of "modern spiritualism," and its rapid progress, my views became changed in that respect, and I felt satisfied some years ago, and so expressed myself, that to sustain their power most or all of the Christian sects called Orthodox and Evangelical would be compelled to forego their petty squabbles and minor differences, and unite on the fundamental articles of the creeds and beliefs shared in common by them all. That day, I believe, is rapidly approaching, and it behooves all friends of free thought to bestir themselves, whether Christian, Jew, Gentile, Infidel, or Spiritualist.

I gather from the tenor of your able essays that you have but little confidence in the occult powers of the human mind, as they are displayed in the alleged individual gift or faculty of clairvoyance and prophecy, or other "spiritual" manifestations.

I believe, however, that there are thousands of your readers who do not only *believe* in them, but, as far as their five senses enable them to understand, *know* that they are transpiring in our midst to an extent that most of our religious and scientific bodies of men are but little aware of; and from my own knowledge, I think I feel justified in asserting that, when the impending conflict is forced upon us, there will be no more earnest and devoted phalanx in the liberal army than that formed by the Spiritualists of America.

If for no other reason than the gratification and instruction of those of this belief, I will ask you to insert the following "Vision" in The Index. I copy it word for word, from a manuscript that I have had in my possession since the year 1843, several copies of it having been furnished for publication in local and other papers both before and after the late war. Its genuineness may be easily verified by any one who has the time and inclination to prosecute inquiries among elderly members of the Society of Friends (of whom Joseph Hoag was an eminent and highly approved minister), many of whom no doubt have had in their possession manuscript copies of the "Vision" half a century or more.

I will just say in conclusion, that I have heard old members of the Friends' Society relate that Joseph Hoag intimated in his latter days that he was not certain that some passages in the prophecy

were not in part emanations from his own mind, just as we know similar traits appear in the visionary relations of "mediums" in our day, especially when the mind of the seer is affected either by internal or external disturbances. From this circumstance, until recently, I fondly hoped that, notwithstanding the exact fulfilment, so far, of "Joseph Hoag's prophecy," both as relates to facts and order of time, we should be spared the infliction of the *woes* yet to come.

But of late the signs in our political horizon seem to be assuming a more portentous aspect, indicating that the terrible extravagance and corruption that prevail in almost every quarter are fast preparing the minds of the people to welcome almost any change that will relieve them from such disgusting exhibitions of congressional, judicial, official, and professional depravity as are daily being made in our national halls at Washington and elsewhere. But in a favorable contingency, should some Cromwell arise and crush our republican institutions beneath his iron heel, and, with the combined aid of Jesuit and Evangelical factions, establish a monarchical form of government, soon to be succeeded by that worst of all despotisms, a priest-directed theocracy, let not the friends of civil and religious freedom despair, but remember that, though by the words of old "Joseph Hoag's prophecy" the enemies of human progress and soul-freedom were to prevail for a

time, "*their power shall not always stand*," but only until the "iniquity of the land and the blood of Africa" is avenged; when, as I hope and trust, the friends of universal civil and religious freedom will triumph once again and forever.

VISION OF JOSEPH HOAG, THE QUAKER PREACHER.

About the year 1803, probably in the eighth or ninth month, I was one day alone in the field, and observed the sun shone clear, but a mist obscured its brightness.

As I reflected upon the singularity of the event, my mind was brought into a silence the most solemn I ever remember to have witnessed; for all my faculties were low and unusually brought into deep silence.

I said to myself, What can all this mean? I do not remember ever before to have been sensible of such feelings. I heard a voice from Heaven saying: "This which thou seest, which dims the brightness of the sun, is a sign of present and coming times. I took the forefathers of this country from a land of oppression; I planted them among the people of the forest. I sustained them. While they were humble, I blessed them and fed them, and they became a numerous people; but they have become proud and lifted up, and have forgotten me who nourished and protected them in the wilderness, and are running into every

abomination and evil practice of which the old countries are guilty; and have taken quietude from the land, and have suffered a dividing spirit to come amongst them. Lift up thine eyes and behold!"

And I saw them dividing in great heat. This division began in the church on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations; and in its progress and close its effects were nearly the same.

Those who dissented went off with light hearts and taunting language, and those who kept to their first sentiments appeared exercised and sorrowful; and when the dividing spirit entered the Society of Friends, it raged in as high degree as any; and, as before, those who separated went off with a lofty look and censuring, taunting language; and those who kept their ancient principles retired by themselves.

It next appeared in the lodges of the Masons, and broke out like a volcano until it set the whole country in an uproar for a length of time.

Then it entered politics throughout the United States, and produced a civil war, and abundance of human blood was shed in the combat. The Southern States lost their power, and slavery was abolished.

Then a monarchical power arose, and took the government of the States, and established a

national religion, and made all societies tributary to its support. I saw men take property from Friends to a great amount.

I was amazed at all this, and heard a voice proclaim: "This power shall not always stand, but with it I will chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for its iniquity and the blood of Africa, the remembrance of which has come before me. This vision is yet for many years." But it became such a burden that for my own relief I have written it.

[From the Newport Evening Mercury, August 16, 1853.]

Law against Bribery — Reform of our Courts — State House of Refuge—State Supervision of the Pauper Poor.

THERE was a memorial presented to the General Assembly at its last session signed by John Whipple, calling for some action to stay, if possible, the notorious frequency of bribery at elections,—an evil which, if not stayed, threatens ere long to utterly subvert the character of our republican institutions, and to leave in their place that most despicable of all forms of government, a moneyed oligarchy. It strikes me, Mr. Editor, that the approaching adjourned session of our Legislature

will afford a proper opportunity to consider the subject of Mr. Whipple's memorial, with the view of devising some effectual remedy for the alarming evil. If public rumor is at all to be relied upon, both parties, Whigs and Democrats, have been guilty of the "*foul offence*," and both at present begin to show signs of being tired and sick of their infamous rivalry, and why should not both unite heart and hand to devise some plan effectually to prevent its occurrence in future. I was struck with a remark recently made to me by an aged and shrewd old Democrat, in Newport, whilst conversing with him on the subject; said he, "This I am sure of, that the man who will either buy or sell a vote should never be permitted to have one." This sentiment may contain within itself the nucleus of a sound and effectual law. In an animated conversation I had with another leading Democrat a few days since (Gov. Lawrence), I was much gratified to hear that gentleman denounce the foul practice in the strongest terms, and to repeatedly affirm that he would, with his whole heart, gladly unite with me and others in procuring the enactment and execution of a law condemning to imprisonment in our penitentiary for life, the unprincipled wretch who should be found guilty of giving or taking a bribe at an election in Rhode Island. Whilst emphatically disclaiming all personal participation in such base transactions, I understood Gov. Lawrence to

say that he was aware of instances wherein forty or fifty dollars had been paid for a single vote.

Doubtless there are other leading Democrats who would embark as zealously in the cause of reform in this question as the distinguished gentleman alluded to, and I know that many Whigs would unite with them in so good a work. Let, then, the members of the dominant party in the Legislature take up the matter in a determined spirit, and my word for it, Mr. Editor, should they succeed in perfecting measures for the removal of the alarming evil, they will insure for themselves the lasting gratitude of every pure-minded patriot in the State.

There is another glaring evil that I think might with great propriety receive the attention of the General Assembly at its approaching session. I allude to the mode of procedure that has been practised in our State Courts, from time immemorial, running far back until all trace of its commencement is lost in the darkness of the middle ages. Every other subject under the sun, from the crowning of a monarch to the baking of a johnny-cake, seems to have been subjected to the keen observation and tinkering of the reformer, except this, one of the greatest evils of all, the procrastination practised in our courts of law. It is an abominable outrage upon the rights of individuals; it tends greatly to weaken the love and veneration that every citizen should

cherish towards the institutions of his country, by removing from their presence a sense of protection, and in reality is calculated to fleece and impose upon every suitor that applies for redress, rather than award them justice. Any dishonest, lazy, covetous, dissipated, and unprincipled lawyer has it in his power by some *quip* of the law, to postpone the trial of any case that comes before our courts to wait his whim or convenience, and there is not a man of common sense and experience in the State but what knows this to be so. In fact so vexatious and expensive are suits in our courts, that peaceably disposed men will submit to almost any imposition rather than resort to the law for redress. It thus operates as an incentive to villainy and extortion. It encourages the vicious and strong to prey upon the weak and to bully them out of their rights, well knowing that the latter will submit to almost any wrong rather than be dragged or compelled before courts, where their grandchildren will, perhaps, have to foot costs that have been accumulating for half a century in the trial of a cause that should not have consumed more than half an hour. I always feel a shudder pass over me when I approach a court in session. Who that is at all conversant with them that has not noticed time and again, some poor, anxious client of the law—perhaps a widow, an orphan, or an aged man—who, after months of penury and toil, having

scraped from their little earnings enough to bring into court their witnesses, sit trembling with anxiety to learn the disposal of their case. But the lawyer who has eaten their substance for the last dozen years, is not done with them yet. It is to his interest or convenience that the cause should be continued to the next term, and upon his bare intimation to this effect, and even without any such intimation (as I have recently known to occur in our highest court), the judge orders the decree to be registered, and the unfortunate client, stripped penniless, is again sent home to prepare himself by the saving of the next six months, to undergo again the same operation. Such things are true, and they are abominable. No civilized people should submit to such abuses. Our judges of court should be well paid, and then they should be made to work as other men. There is not one lawsuit in a thousand that occurs among us that should be continued to exceed one term of court, and not then without good cause. It is true that there might occasionally be a lapse of justice caused by such a mode of procedure, but where justice would be thwarted in one instance, it would be promoted in an hundred others by such a practice. And in fact, in nine cases out of ten, *speedy* injustice is preferable to *tardy* justice. Such procedure would cheapen breadstuff, for then, three-quarters of our lawyers might be spared to

raise corn, instead of pleading what is called law, but in reality is nothing but chicanery.

To facilitate the ends of justice, I think, too, that parties who enter court should, when it is practicable, be interrogated by the judge, and their ground of complaint and defence required to be stated and registered, and that they should adhere to this record throughout the trial, unless some extraordinary circumstance should justify the court in permitting a departure from the rule laid down. The plan, I believe, has been adopted in some States in Europe as well as in this country, with great success. The progress of a lawsuit as it is now conducted in our courts, frequently has a very demoralizing effect on the parties, as their weak and strong points involved in the suit are developed, dishonest pretences are gradually adopted to meet the change of view. I have known the same suit at law to be commenced anew in several different courts, and at every repetition the old grounds of action repudiated and new ones depended upon.

Another great abuse I think exists in our criminal courts, an abuse that is perhaps almost world wide. It is that of allowing a criminal to confess his crime with impunity to his counsel. The law should never sanction crime or any practices that may encourage its commission. The object of its leniency should be solely to clear the innocent, not to screen the guilty, any leniency other than

this should be exercised in its execution not in its administration. In no possible case can the confession of murder (for instance) by the criminal to his lawyer tend to clear the innocent unless such a confession can be tried in court. The law therefore should regard the lawyer who retains the dreadful secret in the same light as any other man; unless he revealed it he should be held guilty of accessory after the act. So should the priest.

I do not doubt that the privileges enjoyed by these two classes, is the occasion of many of the murders that are committed in Christendom. The heart of the murderer is a burning volcano, constantly seeking vent. When he can make his lawyer or priest the confident of his crime, without the remotest fear of exposure, the half of his torment is over. He rests in comparative peace, especially if he feels assured that the one can secure his body from the penalties of this world, and the other his soul from those of the next, whilst the plunder of his murdered victim perhaps operates as the charm to secure both remissions.

Let the murderer be compelled to carry his own dreadful secret and the stirring of a feather may startle him into a disclosure; let it rest in the bosom of his lawyer or of his priest and his nerves are again strung and he smiles like other men.

In making these remarks, I trust that there are none who will attribute to the writer any desire to cast any personal imputations upon the tribu-

nals of this State as at present constituted. He means to make no distinction between the present and the past. The fact of procrastination has always, as far as he has observed, been uniform under every administration of the law. He has never for a moment questioned the strict probity, high sense of honor, and ability that rest personally with our present courts, especially in the highest branch.

Should these two subjects not afford business for the Legislature, allow me to suggest the establishment of a house of refuge for the reform of juvenile offenders, as a State institution. I know that this is a subject which has received much attention from some of our best minds, and that it is strongly recommended by a man who perhaps is better qualified to judge on the subject than any other in the State, Judge Staples.

And should all these matters be disposed of, and time still remain for further work, let me recommend last, though not least, that the subject of our pauper poor should be considered, and some State supervision provided which shall be readily accessible to the complaints and wants of the poor, and which shall insure to them ample protection from wrong and abuse.

[From the New York Evening Post, Feb. 2, 1873.]

Exemption of Mortgages and Church Property from Taxation.

In your semi-weekly of January 17th, a correspondent indulges in some remarks relating to the taxation of mortgages that I think are open to stricture. "The property on which they are secured pays," says he, "what is considered, under our laws, a full tax. The money which built the house, or bought the land, is taxed. Why tax the mere note of hand, evidencing the fact that the money was so used?" If I am not misinformed, the laws of New York do not tax mortgages specially, nor notes of hand, but merely the personal property of which they are the evidences. And why, let me ask, should personal property be exempted from taxation, merely because its possessor chooses to loan it on bond and mortgage, rather than on personal security, or invest it in merchandise? Let me illustrate.

Farmer A wills his real estate worth $10,000 to his son B, and the same amount in cash to his son C. The land and buildings are in poor condition, and B mortgages his farm to C to secure the loan of his $10,000 at seven per cent. interest to repair them, thus giving C an income of $700 per annum. Now, I have been a practical farmer

more than fifty years, and I think every experienced agriculturist in the New York Legislature will bear witness with me that, apart from garden and milk farms, the average profits of farming in the Eastern and Northern States do not net five per cent. on the cost of land and improvements. Would it not then be more just to excuse B from his tax on the improvements or repairs he has made with the money hired of C, for which he gets but five per cent. wherewithal to pay C, than to let the latter go scot free on his capital invested in bond and mortgage, for which he receives seven per cent.? But instead of this we find your correspondent arguing on a line that finally compels B to pay not only his own proper tax, but his proportion with his fellow taxpayers of C's also, as every exemption necessarily increases the *pro rata* of individual assessment to make up the round sum required by State or municipal authority. Can anything, let me ask, work greater injustice than this? If the present rate of taxation, induced by the war, is too heavy, as your correspondent suggests, for the mortgagee to conveniently pay, how will it be with the mortgager, with his lesser profits, when he not only has to pay his own full tax, but that of his brother, the morgtagee, in addition.

But this is not all, nor the worst. Your correspondent asserts that "the plan of a test-oath to the value of personal property would only

force honest men to pay the taxes of rogues." Now mortgages require registering, and can be reached by assessors without a test-oath, and, therefore, a tax on them cannot be evaded, as he suggests, through perjury, as in the income tax. But let mortgages be exempted, and half the personal property in the State may escape taxation without the intervention of perjury. A door may be opened for fraud to an almost unlimited extent. Instead of D giving his simple note of hand for ten thousand dollars worth of merchandise purchased of E, he needs but to accompany it with a mortgage to free just that amount of his personal property from taxation; or the Astors and Stewarts of the Empire State might in a friendly way exchange their notes of hand for ten millions or more each, and by simply backing their mutual payments by mortgages on their marble palaces or city lots escape all personal property taxation. And such things undoubtedly would be done to an untold extent under the system: for it would afford opportunities for fraud infinitely greater than either the income tax did, or the exemption from taxation of United States bonds still does. Better than this would it be to make a clean thing of it, and exempt all personal property from taxation, as I think is the practice in Pennsylvania. But better still would it be to exempt no property whatever, either real, personal, or corporate.

I consider our legislation in respect to the special assessment-exempting and rescinding of imposts and taxes as the great bane of our government, whether national or state. Your correspondent truly says that "the income tax, with its limited weight made perjury so common that people stood amazed at it;" and he might, no doubt, have safely added that could they know of the countless frauds that are practised on assessors by non-tax-paying holders and pretended holders of United States bonds, the whole nation might well stand aghast.

Under our system of government everything that is recognized as property by law is protected by the law, and should contribute its equal quota for such protection, whether it be cash or merchandise, land or houses, a temple of worship or a rum-shop. If the church is injured through mob violence every other species of property is taxed to make good the damage, and the same rule should be made to apply to the church in case either of the contributors to its losses are subjected to damage from like causes. For obvious reasons property belonging exclusively to the government is not taxed, and the only valid reason why church property should be exempted, must originate from the fact that the church itself is a part of the government of these United States, as it formerly was of every Christian nation, and is now of some of the Old World monarchies.

[From the Newport Mercury, Sept. 6, 1852.]

"The Maine Law" in Newport.

"It is an ill bird that fouls its own nest."

WHATEVER difference of opinion there may be as to the wisdom or expediency of the recent passage of this law by our Legislature, the spirit in which it has been met by the authorities and a portion of the citizens of Newport cannot be justified.

It so happened that the writer of this commenced and conducted business in a neighborhood, where the evils growing out of the use of spirituous liquors were probably as great as in any part of Rhode Island; and it was further his lot to be engaged in a kind of business which necessarily led him to visit the houses of hundreds of that class among whom those evils were most rife. For this reason there are probably but few who have had better opportunities than he to observe and estimate the sufferings, privations, and crimes that grow out of the beastly habit of intoxication.

In reflecting on this he has thought that if all the scenes and consequences that have resulted from the sale of the most *harmless* barrel of rum, that was ever retailed in this State, could be faithfully portrayed upon canvas so as to truly though but faintly express the reality, that the horrors it

would disclose would shock the most hardened or thoughtless vender of ardent spirits, that ever lay temptation in the way of another or proffered the maddening glass to his neighbor's lips. Could this picture be extended so as to embrace a graphic representation of all the heart-rending scenes that have flowed from the shop of a grog-seller, grown rich from the profit derived from the destruction of both soul and body of hundreds of his fellow-men and that of the peace and comfort of their helpless families, the scene would unman the stoutest nerves and be appalling to behold. And yet this is the business which the professing "*law and order*" authorities and many of the church-going citizens of Newport are not ashamed to own and to herald to the world as being the occupation on which the prosperity of the ancient and hitherto respectable town of Newport depends—upon the *gill cup!!!* Shame upon you—"tell it not in Gath, publish it not in the streets of Askelon"! Oh! rather than this, let every citizen who values the honor of his town resign himself to fate, and lie down and quietly die; and let oblivion mark the spot where the last Newporter perished for lack of the profits of the *gill cup.*

But the assertion that the prosperity of Newport is dependent on the sale of liquor is not only disgraceful, but it is untrue. The town of Newport is not reduced to so humiliating a pass. For the last half century or more it has not been in

so prosperous a condition in a pecuniary aspect as it has been for some few years past; and affairs are constantly improving. The value of its real and personal estate is now probably greater than it ever was before, not even excepting the colonial period in its history, when Newport was the great commercial emporium of North America, when its neighboring waters were whitened with sails from every clime, and its wharves and harbor crowded with hundreds of ships belonging to its princely merchants. Greater now is its value than when the Dutch historian of New York consoled himself with the conjecture that his own flourishing village might possibly at some future day "*nearly or quite equal Newport.*" And who is there that will presume to say that this increased prosperity has been induced by the sale of grog. The citizen of Newport who thus presumes to insult the town, is unworthy of his birthplace. He is a slanderer of its hitherto deserved reputation. Until very recently, the inhabitants of Newport have ever been renowned for blending an unconquerable love of freedom with a love of order and fidelity to the laws. They have ever been famed for their urbanity, their refinement in manners, and in their social intercourse; and, in fine, for their exemplary deportment in all the relations of public and private life. They cannot now fairly be stigmatized as being a community of drunkards, neither will they, it is to be hoped,

allow their children to be descendants of *makers* of drunkards.

It was once said by the late John Randolph of Roanoke, in Congress, that in the course of a not altogether uneventful life he had seen many strange things, he had seen that *rara aves*, a *black* swan, but "he had never seen an Irish Tory," and he might have added what every man of experience and observation may well say with truth, that "he never saw the community on earth whose prosperity was permanently advanced by the retailing of ardent spirits." The gill cup is worse than the vicious cow that kicks over the milk she has just given; for every pail of milk it gives, rum kicks over a dozen other pailsful. The drunkard not only ceases to earn, but he squanders previous earnings; he not only destroys the earnings of his family and dependents, but he breaks their spirits and incapacitates them for exertion to earn. These often become on this account a charge to the community, through penury, prostitution, or crime. When all else within the reach of the drunkard is gone, he pilfers by day and robs by night. The writer knows this to be true. He has had hundreds, yea, thousands stolen from him by drunkards, and has often traced their ill-gotten plunder to the grog shop, and in many instances has compelled the recipients to disgorge their plunder.

It has been said that the suppression of the tip-

ling shops will drive from Newport its summer visitors. Well, if these visitors do really come to this pleasant bathing town to get drunk, is it not better that they should remain at home, where watch-houses and "tombs" are more abundant for their accommodation than they are in the old quiet town of Newport? But this, too, is a libel on the strangers who annually visit Newport, a very large proportion of whom would rejoice if this law could be carried into full effect, well knowing that the only visitors it would exclude would be sots and blacklegs, pickpockets and gamblers. If Newport was strictly a temperate town as regards the sale of liquor, it would cause an enhancement of its real estate in a few years to the amount of millions of dollars. It must ever remain the great watering place of Eastern North America. Nowhere else is the ocean breeze so bland, so free from chill and harshness, and until the position of the Gulf Stream is changed, no where else on the continent can it be so refreshing. Make Newport the most respectable as well as the pleasantest of watering places, and the eyes of thousands will be turned to it as a permanent residence. Men of wealth will retire to it from heat, from toil, and from taxes, by thousands. A half century will not pass before our whole Island will be a continuous village, rivalling in beauty, in healthfulness and splendor the far famed Isle of Wight, the paradise of England. Here seminaries

will be established and here thoughtful parents will bring their children to educate. This period will be hastened by the suppression of tippling shops on the island. Why, if we believe a tithe of what was said after the passage of the Maine Law, it was to work the total destruction of the business of the summer hotels. And what was the result? why, scarcely had the time when the law was to take effect arrived, when these hotels were filled to overflowing! And which was filled first? why, the one that had been without a bar for years, the one in which the sale of liquor by the glass is prohibited in the lease. This fact of itself speaks volumes. If I understand the meaning of the statute, it does not so much intend to prohibit the use of ardent spirits, as to regulate their sale. Every man has a perfect right to keep and to use liquor in his own house, but is not to sell it. A hotel is *the house* of every boarder in it. It was so decided by one of Shakespeare's *worthies* many years ago: "cannot I take mine ease in mine own Inn?" No legal tribunal dare dispute such authority, for even Shakespeare's fools said wiser things than other men.

In civilized States property is created by law; in a savage state by might. The first law of Rhode Island is the Constitution of the United States, the second is the Constitution of the State, the third whatever is enacted by the General Assembly, not inconsistent with either of these

Constitutions. The "Maine law," it is true, was evidently passed in a wrong spirit. It was first brought before the Legislature at its last winter session. But political parties viewed it with distrust, both avoided looking it honestly in the face—the Whigs squinted at it with one eye, the Democrats with both; both parties coquetted with it, both sought to make political capital out of it, and for once "within the memory of man" the Whigs succeeded in doing so, greatly to their own astonishment, and rather, it is thought, by some characteristic and fortunate blunder, than through the accomplishment of any settled plan or design. The question, it is probable, turned the spring election in favor of the Whig party and placed the legislative power in their hands. This result exasperated the Democrats, and at the first session of the new General Assembly, they, from spite and malice aforethought, compelled the Whigs by the aid of their own votes to immediately pass the law which prospectively had placed them in power. Its passage at the time was probably injudicious. A law of such magnitude should never have been suffered to enter into party strife. But, nevertheless, it is none the less a law, unless it is inconsistent with the Constitution of the State or that of the United States. Whether it be so or not, it should be, and will be complied with by all true and reflecting friends of law and order of all parties, until it is repealed

or declared by competent authority to be unconstitutional.

The law, as enacted, requires that the proper authorities of each town shall constitute an agency to supply its inhabitants with alcohol and spirits, so far as they may be required for medicinal and artistical purposes. This the council of the town of Newport have neglected, nay, have refused to do, for it is notorious that the establishment of such an agency has been avoided by *design*, in order to help to render the law obnoxious and to compel persons who really wish to obtain spirits within the license of the law, to transgress through necessity and to force them to purchase of those who sell illegally. This is Dorrism, an aggravation of Dorrism. Here are the authorities of a town using the power conferred upon them by the State government, to overthrow *that government*, to bring its authority into contempt, and to encourage disobedience to laws, which by their *solemn oaths* they have pledged themselves to support. This is in the highest degree unseemly and comes with an especial ill grace from a community that some ten years since so unanimously denounced the Dorrism of that period. The Dorrites of that period rebelled against the government because they were denied the right of voting; the Dorrites of Newport rebel because the government denies them the right of getting drunk in public or of making their neighbors or visitors drunk. An

agency should be forthwith established by authority for the sale of alcohol and spirits according to law. Every act, or *designed* neglect to act, of the town authorities, calculated to bring the law into contempt, performed in their official capacities, carries with it an act of perjury to the State. As individuals they have undoubtedly the right to canvass any and all laws of the State, and if they think them wrong, to use their personal influence to have them amended or repealed; but no man in authority has a right to use his official power as a weapon to overthrow the superior authority that conferred or that established that which he himself wields. "A house divided against itself cannot stand," neither can a kingdom or a government. The example that the town of Newport sets to-day, may be imitated to-morrow by every town in the State, and soon involve *all* in ruin.

The writer hopes that nothing that has been said in these remarks will lead any one to suppose that he means to condemn all vendors of liquors as being bad and unworthy men; far from it. The longer he lives in this world, the more the writer feels inclined and compelled to make allowances for habit and education. He knows many worthy men who sell spirituous liquors, men of unblemished character otherwise, and sterling integrity. They have never been led to view the subject in the light that many who are opposed to

the practice do, and the history of the progress of man will show that every advancing step taken in reforming the evils incident to humanity, has been met and opposed by thousands of the best and most conservative men. It is a wise and beneficent provision of Providence that it is so; otherwise the world would be made chaos by constant changes. The "wreck of old opinions" would be followed fast and thick by those of new, nothing would be matured, nothing proved. As a general rule, whatever men have been taught from infancy to believe, or to do, looks to them to be *about* right. The inhabitants of the western part of Cornwall in England formerly derived their support mainly from the plunder of the vessels that were stranded on the rocky coast. It was proposed in Parliament that a light house should be built on the extremity of the Land's End, the most western point of Cornwall and of England. The Cornwallians instructed their member of Parliament to use his best endeavors to prevent its erection. Among other cogent arguments which they suggested for his use in advocating their rights, was, the fact that the main support of the people of Cornwall was derived from the plunder of vessels annually wrecked on their coast, and that if a light house, with its big lantern, was placed on the Point-of-Rocks, it would doubtless prevent many vessels from running on shore, and thus they would be debarred the privi-

lege of plundering them which they had enjoyed from time immemorial. Beside this they urged, that if they submitted to this innovation, Parliament might eventfully resolve to remove all the rocks from around the coast and thus totally destroy their means of living. The light house was nevertheless built, and the unhappy Cornwallians were compelled to seek some other means of subsistence than that derived from the plunder of shipwrecked mariners. Since then many light houses have been erected to warn the wary mariner on life's deceitful sea, of other hidden dangers besides the rocks of Cornwall, and of this fact, politicians as well as others will do well to take note.

Although for nearly thirty years the writer of this has sought in accordance with his slender abilities to advance the cause of temperance, and was perhaps among the first in this State to beard the hydra in its principal den, the grog-shop; still he is not satisfied that the enactment of the "Maine Law" in our State was a judicious measure. But its passage will at least have one good effect; it will and has already turned the public mind to a keen and searching examination of the subject, and this will eventually lead to the advancement of the cause of temperance, although a reaction may for a time seemingly retard it. Truth is mighty, and whenever it can combat with error unfettered and free, it must and will prevail. The political

party that honestly devotes its energies to a judicious and *temperate* advancement of the cause of temperance, having a *remunerative* regard to individual property that has grown up under the sanction of law, will ultimately prevail in this State against any party that rejects the cause; although, as before stated, a temporary reaction may place the latter in power. But its triumph will be short unless it adopts the temperance cause and becomes, politically speaking, a *temperate temperance* party.

MARK MY WORD.

Religious Liberty.

To the Hon. the General Assembly of Rhode Island:

YOUR petitioner asks leave to respectfully remind your honorable body that the Constitution of the State requires that "the burdens of the State ought to be fairly distributed among its citizens;" and further, "that no man shall be compelled to frequent or to support any religious worship, *place* or *ministry* whatever except in fulfilment of his own voluntary contract, nor enforced, restrained, molested, or burthened in his body or goods, nor disqualified from holding any office, nor otherwise suffer on account of his religious belief;" and that every man shall be free to worship God according to the dictates of his own conscience, and to pro-

fess, and by argument to maintain, his opinions in matters of religion: and that the same shall in nowise diminish, enlarge, or affect his civil capacity.

Your petitioner would also respectfully represent that he feels burthened and aggrieved, inasmuch as he is unconstitutionally compelled, by invidious distinctions in our system of taxation, to aid *indirectly*, but none the less surely, in the "support" of "places" of religious worship and of a "*ministry*," the declared objects of which he is not only conscientiously opposed to, but which, viewed in the light of past history and present unmistakable demonstrations, he abhors with all the strength of his nature.

Your petitioner would further represent that he has for some years been cognizant of the fact that an ecclesiastical organization is fast progressing in the United States—one of whose meetings your petitioner lately attended in New York—whose avowed object is to cause to be inserted into the National Constitution, through the combined efforts and influence of most or all the Christian churches and "Young Men's Christian Associations," certain provisions which, if accomplished, will exclude from all office and public employment—whether civil, military, judicial, or otherwise—every citizen who will not swear to support their peculiar religious views.

Whether the machinations of these misguided men are to lead to another intestine war, for the

maintenance of religious liberty, like that we have recently been subjected to for the attainment of civil freedom for the colored race, time can only disclose. But your petitioner most earnestly requests your honorable body to release him from contributing his money to the furtherance of their unholy designs, either directly or indirectly. This desirable result may, in your petitioner's humble opinion, be reached by reconstructing our law of taxation on the principle that, inasmuch as all property recognized as such by law, is equally protected by law, so each and every description thereof should be subjected to an equal *pro rata* tax for the support of the government, which, in case of civil commotion, defends or makes reparation for its injury or loss. From this rule I would not except any institutions—whether religious, educational, or even humanitarian—as the abuses that are sure to grow out of any partial system of taxation, however good the motive may be, are sure to outweigh, in the end, all advantages, as has been abundantly exemplified recently, by bitter experiences, in New York and elsewhere.

In conclusion, your petitioner may be pardoned for suggesting for the consideration of your honorable body, that he knows of no more appropriate armorial bearing with which to crown the escutcheon of our little State, which was the first, in glorious old Roger Williams's language, "to hold forth a lively experiment that a flourishing

civil State may stand and be best maintained with full liberty in religious concernments," than would be a law passed by his descendants, which, too, should be the first enacted by any Christian State or nation that swept from its statute books the last vestige of the unholy union of Church and State—from which fell compact have proceeded more complicated evils and greater suffering to humanity than from all other sources combined.

Respectfully,

April 12th, 1873. THOMAS R. HAZARD.

[From the Providence Journal, about April, 1875.]

Union of Church and State versus School and State.

Report of the Joint Special Committee to the General Assembly of Rhode Island, on the subject of "Property Liable to, and Exempt from, Taxation."

THERE is a spirit of candor and fairness pervading this well digested report, that commends it to the reader, whatever his sentiments may be in regard to the questions treated. Still, I think in one point it is open to grave criticisms, if not absolute condemnation, as I will endeavor to show.

Almost in the onset, the committee admit in unequivocal terms that the General Assembly has no right to bestow a dollar of the people's money for the support of churches or religious worship;

and also, that exempting church property from taxation is exactly equivalent to bestowing upon religious institutions a gratuity equal to the *pro rata* amount that would have been assessed on them did no such exemption exist. They fortify this implied and expressed conviction by quoting from Section 3 of Article 1st of the State Constitution: "We therefore declare that no man shall be compelled to frequent *or to support* any religious worship, place, or ministry whatever, except in fulfilment of his own voluntary contract." I charge that when the committee arrived at this conclusion their duty was too plain to be mistaken, and that they should have stood by and sustained the fundamental law of the State they had sworn to respect and abide by, regardless of any neglect, perversion, or abuse it had hitherto been subjected to.

Had the committee been sitting in behalf of a convention to amend or alter the Constitution, I grant that it would have been in order and proper that it should have listened to and carefully considered the arguments *pro* and *con* that were made before it, respecting the expediency or inexpediency of exempting church property from taxation, but acting as it did in behalf of a body whose duties were measured and defined by a higher law than it had power to annul or amend, the committee had nothing to do with the wisdom or expediency of its provisions, but were bound by the

solemn official oaths of all its members to sustain its enactments, whether in its view expedient or inexpedient, or whether right or wrong.

This special legislation has ever been the bane of civilized countries, especially when exercised in reference to imposts and taxes. To use a homely proverb, in taxation "every tub should be left to stand on its own bottom." Every dollar's worth of property that is recognized as property by the law, should be equally protected and equally taxed by the law, whether it be a palace, a farm, a dwelling-house, a bag of gold, a church, a theatre, a grog-shop, or a brothel. If either is judged by the people to be unworthy of protection by the law, let the nuisance be abated by law, but so long as the law of the land sanctions the existence of each or all, they should each and all occupy a like position in the eye of the law, be equally protected by the law, and each and all be made to contribute *pro rata* for their protection. Any departure from this general rule necessarily opens the door for abuses to creep into the body politic, to an incalculable extent. The only exception (if indeed it can be so called) should be in regard to public property, which, for obvious reasons, should not be assessed for taxation, as it must of necessity be insured and maintained by the whole people collectively, whether taxed or not, and any attempt to enlarge the public revenues from such a source can only result in adding the

cost of assessment and collection of the tax to the burdens already imposed upon the individual members of society.

Our common schools belong not to a *part*, but to the whole people alike, be they Christians, Jews, Pagans, Turks, or infidels, each and all of whom have equal rights in their management and benefits irrespective of their race, religion, or color. They have been instituted by the State to convey to the mind of the rising generations general knowledge and intelligence, these being deemed essential by a majority of citizens to the support, conduct, and permanency of our Republican form of government. We have thus in fact entered upon the important and hitherto untried experiment of uniting the *common schools* with the government of the State, for the purpose of strengthening both, the same as was instituted by the Jews in relation to the church, from the day that Moses led them out of Egypt to their extinction as a nation by Vespasian and Titus, and has been since practised by their clerical successors in power, from the fourth century when Constantine by edict, compelled the chief pontiff and priests of the pagan or papal church of Rome, to compromise their idolatrous form of worship, and make it conform with the Emperor's recently concocted Christian creed, with which it has ever since been blended. The fruits of this unholy alliance between the State and the church, are thickly re-

corded on every page of history; and I challenge Bishop Clark who instituted before the committee a comparison between the common school and the church, to show one instance in the history of Judaism or Christendom, wherein the State has fully united with and supported the church, that the dominant church, irrespective of sect, has not in return defended and sustained the State, and the tyrants that ruled over it, regardless of their wicked acts, and of the wrongs and oppressions they have heaped upon their subjects. Nay, I challenge the Bishop to show, out of the extensive knowledge we all know he possesses in respect to both secular and ecclesiastical history, sacred and profane, a single instance wherein any sect of Christians has succeeded in allying itself with the State, that it has not eventually proceeded to the fullest extent of its power to persecute and exterminate every individual who dared to think for himself and give utterance to views not in accordance with the religion of the State, from the day that Moses stoned the old man to death for picking up a few sticks on the *seventh* day of the week, down even to the present era wherein a man has been fined or imprisoned in the very "*hub* of the universe," through clerical influence, for cutting a few sticks with a jack-knife on the *first* day of the week, instead of the *seventh*. Through all the ages, whenever the Christian priest (I care not what may be his sect) has been clothed with the

power of the State, the pages of history are everywhere polluted with records of his perfidy, cruelty, and bloodthirstiness. Within the last thousand years, millions upon millions of the best and most cultured minds of the world, whose only crime was their being impelled by an irresistible, divine impulse, to give expression to thoughts in advance of the religious ideas of their day, have been offered up on the shrine of Moloch at the hands of the priests.

Such have ever been the effects of a union between Church and State, up to the time when witches were burned, drowned, and pressed to death at Salem, Quakers hung on Boston Common, and Roger Williams being banished from priest-ridden Massachusetts for his religious tenets, first tried in Rhode Island the lively experiment "that a flourishing civil State may stand and be best maintained with full liberty in religious concernments;" and until our forefathers enacted by constitutional law that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

What is to be the *result* of the experiment now so generally on trial in the United States, of *a union of State and Common Schools*, time only can disclose—but the signs are that it will have to pass a severe ordeal, through the open opposition or secret machinations of the clerical forces before it can be said to be out of danger. All clericals are, probably,

aware that at least ninety per cent. of the members of every long established religious creedal body becomes so through lessons impressed upon the mind in infancy, and hence the immense importance of obtaining control over our schools, in order to make any particular creedal church prosper. In England, for instance, the national church has, until lately, monopolized almost exclusively the departments of common school education. Through the influence of its bishops in the House of Lords it has been enabled to prevent, until lately, any serious progress in the efforts of the liberal minded to secure an untrammeled education of the people at large. So too has it been in most other countries in Europe. In the United States, a powerful organization has been in existence for several years, composed of a union of the Protestant churches, having for its object the introduction of a religious test in the National Constitution, which, if adopted, will shut out from office and the polls, every liberal minded man in the Union, who will not forswear himself. I attended a convention of this order in New York some time ago, when an influential member suggested to the meeting, that it would be well and consistent with its objects that the Roman Catholics should be invited to take part with them in attaining the ends they had in view. The proposition seemed to be well received, but was neither adopted nor rejected. Should this society succeed

in their attempt to control the national government, they will, no doubt, endeavor to get possession of the management of our common schools, and, perhaps, by agreeing to divide the spoils with their Roman Catholic friends succeed and thus convert them into creedal manufactories, having for their first and greatest object the good of the church, rather than that of the people of the State at large, as has ever been the case under similar circumstances in Europe and elsewhere. The Bishops of the Roman Catholic church have had the honesty, or deep reaching policy to avow their hostility to our common schools, in many instances in words similar to those contained in the following paragraph, which I clip from a reliable city paper:—

"THE ROMAN CATHOLIC VIEW OF PUBLIC SCHOOLS.—The New York *Tablet*, the leading Roman Catholic paper in the country, in noticing a denial that Father Walker, of that city, denounced the public schools as nests of vice, and hoped the day would come when any Catholic parent who allowed his child to attend one would be denied the sacraments, says: 'We will take it for granted that the reporter conveyed faithfully the substance of Father Walker's remarks. Most likely he did. For it is only what has been said by the bishops all the world over and over again, in their pastorals. *And we heartily endorse it.*'"

If this powerful organization, as its bishops

avow, is really an enemy to our common school system, it is not well to despise its endeavors to destroy or pervert it to its own aggrandizement.

It is proposed by the committee, by the way of *compromise*, to exempt from taxation "houses for religious worship," and this, too, in the teeth of a provision in the Constitution, that by the committee's own showing and acknowledgment forbids it. A large or considerable part of the property invested in existing "houses of worship" in Rhode Island has been stolen, as it were, from the people of the State. It has been received as gifts from donors who did not own it, and who had no right to give it. Old miser *Moneybags*, for instance, through dint of pinching, grinding, and semi-legal or official stealing, accumulates one hundred thousand dollars, which he invests in Rhode Island State bonds, from which he derives an annual income of (say) five thousand dollars. This whole property is mortgaged to the State from the day the government was instituted for the full amount of its legal taxes, be these more or less collectable at any time, and for all time that the government exists. In this year of grace 1875, we will assume that these taxes amount to one thousand dollars, which is one per cent. on the whole, and representing twenty thousand dollars principal, which in reality belongs to the State, and not to *Moneybags*. I myself, and every

other tax-payer in Rhode Island have an equal *pro rata* interest in this twenty thousand dollars.

Well, in time, old *Moneybags* has reached his *maximum*, and finds that he must quit his ill-gotten possessions, whether he will or no. So to save his soul from the punishment he feels it deserves, he covenants with God through his professed minister or priest to defraud the State and his heirs, by giving all he is possessed of to build a "house of worship" for God's glory, and the exaltation of his minister, under assurance of his ghostly adviser that such an act of piety may give him a seat in heaven in spite of all his sins.

The thousand dollar annual tax is no longer forthcoming from either *Moneybags* or his heirs, and I, Thomas R. Hazard, call upon the assessors of taxes to learn what has become of my part of the twenty thousand dollars that was entrusted by the State to the late Mr. *Moneybags?* When *presto*, I am dismissed with the answer—that like thousands of other custodians of public funds, old *Moneybags* had betrayed his trust, and just before his departure for parts unknown, in collusion with his ghostly adviser, had given my money as well as all his own and others in his possession to erect an untaxable, splendid church, and thus purchase the ransom of his soul in the next world with the aid of greenbacks stolen from myself and others in this. To all of which, with due deference to the committee's better judgment, in behalf of my-

self and other Rhode Island tax payers, I respectfully demur. Under such ghostly management as this, countless millions have been wrung from old, decrepit, weak-minded men and women in every nation in Europe by wily priests in the past ages, until in some countries like England, nearly all the most valuable real estates passed into the possession of untaxable churches, monasteries, and convents, and the people were literally reduced to beggary, and so remained until by laws of *mortmain* the evil was somewhat abated, and still further wiped out through the confiscation acts of bluff old Harry the Eighth, the wife killing founder of the National Episcopal Church of papal England, as his prototype, the mother and child-murdering Constantine had been before him, the founder of the National Papal Church of Pagan Rome.

As before intimated, our common schools are maintained and conducted, not in part, but in whole, by the *whole* public, and therefore it would be worse than useless to tax them. So too with our State, county, and town asylums, poor houses, court houses, jails, prisons, etc. But, apart from these, I would make a clean thing of it and have every corporate or private institution, whether for charitable or educational purposes, "left to stand on its own bottom" and made to depend on its usefulness and the munificence of its patrons and friends for support, without being exempted

from taxation in common with other property enjoying the protection of the law. This would be "rendering unto Cæsar the things that belong to Cæsar, and to God the things that belong to God." The "quality of charity" cannot "be strained," neither will true charity covet gifts from unwilling donors. Instead of depending on forced loans or taxes for the support of our charitable, educational, or other commendable institutions, let us rather aim to elevate the moral and religious standard of our schools and churches, so that every member of society will feel in his heart that it is "better to give than to receive," even though we do it from the love we bear towards God and our fellow creatures of our penury, rather than of our abundance.

In conclusion, let me express a hope that our General Assembly will perfect what glorious old Roger Williams so nobly began, and make our little State free in deed, as well as in name, of the priestly thraldom that has so long impeded the progress of mankind, and thus place Rhode Island, small as it is in territory, in the van of every civilized nation and State in the world, as it would in such an event deserve to stand.

[From the Providence Journal, April 24, 1877.]

Reminiscences of Early Steam Navigation.

THE article entitled "*History of Steam Navigation in Narragansett Bay*," that appeared in Monday's Journal, recalls forcibly to my memory the discomforts we used to be subjected to in travel before the successful establishment of boats and cars propelled by steam. The first trip I ever made to New York was in 1806, when we were *seven* days and nights on board the fine, fast-sailing packet Golden Age, Captain Justin, commander. This passage was rather exceptional for length, but not altogether unusual.

In June, 1819, I left Peacedale for Cincinnati, Ohio. One day was consumed in getting to and over the South Ferries, six days waiting in Newport for a packet to start, six days to New York, one day to South Amboy in a sloop, one day to Philadelphia, five days and nights by stage with scarce an hour's rest to Pittsburgh, where, owing to the low water in the river, I with one other was obliged to purchase a skiff made of three unplaned boards beside the stern board and rigged with two unplaned board paddles in which we reached Cincinnati in fourteen days rowing hour and hour about, thus consuming thirty-four days instead of less than that number of hours as at

present. I remember *quite* distinctly, quite, being on one occasion four days and nights on the Sound, most of the time raining, on board of a sailing packet for New York, the cabin of which was filled from top to bottom its whole length with string onions, a passage way of two feet only being left to reach the berths.

The first steamboats I ever saw, in 1807, were the *Pennsylvania*, Capt. Rogers, and the *Philadelphia*, commanded by one of the three brothers Jenkins, all three celebrated alike for their nautical skill and gentlemanly accomplishments. These boats ran from Philadelphia on the Delaware river to Bordentown, New Jersey. I have taken passage in most or all of the boats mentioned in your article that used to run through the Sound and Bay, and in one small boat that I think you do not mention, that ran for a time between Newport and Providence, the name of which I forget. This boat, I think, was propelled by steam applied in some novel way, and was invented by a citizen of Newport, who afterwards settled in Providence, where he succeeded better as a druggist than he had previously done as a navigator. I was once all of a summer day in getting from Newport to Providence in his craft.

The account in the Journal of the loss of the Lexington by fire is very graphic. The only passage I ever made in that ill-fated boat was to New York, some four days before she was burned. On

that occasion I sat up all night, and several times observed confusion among the men employed about the furnace, but could get no satisfactory answer from any one as to the cause, although I suspected it. (Subsequently it was proved in court that the boat was on fire more than once on that night, owing, as it was said, to a blower having been recently put in that increased the heat of the furnace to a degree that caused the woodwork in the vicinity to ignite.) A lady, who was a family connection, went to New York with me to see a sick relative, and notified me on the morning before the accident that she would like to return to Newport that night. I make inquiries and found that the Lexington was the boat we would have to take, and I told my friend that from what I had observed when we came on, I thought we had better wait and take the Providence, which was to sail the next night, to which she consented.

I was staying at the Mansion House, kept by Wm. Bunker, a name favorably known to all extensive travellers. His father, the veteran Captain E. S. Bunker, of world-wide fame, was staying with his son William at the time. He was one of the State Inspectors of Steamboats. We were the best of friends, but on my return to the hotel in the evening, I got into a *warm*, almost angry discussion with the old gentleman relative to the propriety of the Inspectors permitting the Lexington to run. I contended *earnestly* that she

should be stopped, whilst he as positively declared that she was a safe boat. This was between eight and ten o'clock, at which time "the logic of events" was proving in a most terrific manner on which side lay the better of our argument.

[From the New York Herald, April, 1879.]

What Constitutes True Worship.

THE several rather severe criticisms on the fashionable modes of worship pursued in the leading Catholic and Protestant churches of New York at the present time that appeared in the *Herald* this morning brings to my mind the following incident: Some years ago I attended a religious convention in Boston, presided over by an aged gentleman, I think from Beverly, Massachusetts. There being a temporary pause in the proceedings of the meeting, the venerable chairman said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence

and ascended as an acceptable offering to the throne of God. Every pew was filled with richly attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful Ritualistic Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by its pastor with a lengthy and beautifully worded prayer, followed by a benediction, and yet the angel "made no sign!"

Attended still by the angel, the speaker left the door of the church in rear of the richly attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone with her pale, famished hand extended, silently pleading for alms. As the richly attired worshippers from the church passed by they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes lest they should be polluted by her touch.

Just then a drunken sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, "Here, you poor, G—d d—n forsaken cuss, take

this!" A celestial radiance now lighted up the face of the recording angel, who instantly entered the drunken sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God.

[From the Banner of Light, Feb. 15, 1880.]

The Rhode Island Natural Bone-Setting Doctors—The Unnatural versus Diplomatic Doctors.

I LEARN that since the Allopaths have fused with those former objects of their hate, the Homœopaths and the Eclectics—in order that they may be the better able to punish with fine and imprisonment Jesus Christ (should he come a second time) and his disciples, who believe in his power to heal the sick by the laying on of hands, by which simple and inexpensive mode thousands are now being cured of their infirmities after having been pronounced incurable by the "regulars"—such has become the rage of the triumvirate that they are besieging afresh the Legislatures of Iowa, Ohio, Massachusetts, Maryland, and I think other States, to hasten the passage of laws for their protection against the accursed *curing* practice of those deadly enemies of the murderous profession, viz., the "clairvoyant healers" (called "quacks" in the several bills for their suppression). As the laws al-

ready passed in many States, and now proposed to be passed in many others, make the setting and healing of broken, dislocated, and fractured bones by the famous Rhode Island natural bone-setting family of Sweets a like offence, punishable with fine and imprisonment, I may just be permitted to say that I personally knew four generations of this bone-setting family of Sweets, nearly or quite every member of which was endued with the intuitive gift of setting and restoring broken, dislocated, and fractured bones, after so remarkable a manner that so far as I ever knew or heard (during the sixty years I have known them) there never has been but one instance known in which they did not entirely succeed, and that was in a case where the spine of a man (whom I well knew) was broken and forced inward so as to be beyond the reach of the hand; otherwise, as Dr. Wm. Sweet (who was called) said, he could readily replace it. I have narrated a few of the wonderful cures of "the Sweets" that have come to my knowledge, in a tract published by Messrs. Colby & Rich, on their own account, and for sale by them (price ten cents), entitled the "Family Medical Instructor," to which I would refer readers, and merely add in this connection a few instances of their cures that have accidentally come to my knowledge within a few days past whilst I have been staying at the Parker House, in this city. One of these was the case of a Massachusetts lady, who

writes to her friend, now staying at the Parker House, Boston, a lengthy letter, from which I quote the following extracts:—

"I should much like to see what has been written about the Sweet family. They ought to have a book all to themselves, and it should be put into every town and Sunday-School Library, that the people might know where to look for help in certain cases, and have it before calling other doctors. If anything I can do will help to bring them before the people, for the sake of suffering humanity, I shall always be glad to speak or write, and shall think I have not suffered without much good coming from it. Already I have known *three* people who have found relief from a similar accident, through a knowledge of my case, who are now on their feet."

This lady then gives in detail a narrative of her falling the whole length of a flight of stairs, and thus badly bruising her face and dislocating and fracturing her hip-joint. The family doctor was called in with a consulting physician, who, some two hours later, "decided that it was a fracture, and I was put under the influence of ether, that they might more fully satisfy themselves of the location of the break. I was unconscious more than half an hour, and during that time they were pulling and twisting the limb into every possible position, first to produce a 'crepitation,' then to decide what it was. Dr. Sweet," continues

the lady in a parenthesis ("to do the same thing takes hold of the supposed place of injury firmly, but gently, and in a minute, or less, satisfies himself on these points.")

"These doctors decided that it was an incurable case of fracture, for which nothing could be done, but that the limb must shorten 'till, with a person of my height, there would be a difference of from two and a half to three inches between the two limbs,' and they left it raised and pressed back, that this contraction might be assisted.

"Soon after I came to myself I began to suffer intensely near the fracture, so that spirits were given me once in three hours for days, and then with gradually increasing intervals until Dr. Sweet came. I had no need of them after he put the bone in position.

"Dr. Sweet was not sent for until after I had lain in my suffering condition for nearly *three* weeks, losing flesh and strength, and heart too, every day. When (not knowing the bitter enmity of the medical faculty for all not of their school), I told my Doctor what I had heard of this bone-setter, his indignation was aroused, and he said that 'he had heard of the Sweets ever since he was a boy; they were all quacks. It was (said he) a well-known fact that this bone would not unite! There was not a case on record of a union,' etc., etc. . . . *Three* weeks and a day after the accident Dr. Sweet came to me, and in the presence

of the two doctors, by the application of a very simple mechanical principle, aided by his intuition, did within one minute what is usually done, if at all, by a long, tedious process with weights, brought the limb into position, set the joint, and then packed it with sand-bags, so that moving was impossible."

The lady goes on to say, that although the union of the fractured bone and the restoration of the lacerated cords and muscles, caused by the doctors during the half hour she was unconscious and under their hands, has been slow (requiring some months), "I have walked a half mile and more, made a short call and back again, and I go about to the neighbors—none very near—when there is no snow on the ground, and I walk about the fields and woods, and indoors, do a great deal of going up and down stairs, twenty times during a day, sometimes, and am about house from breakfast until dinner (five hours), without once sitting down. This is much better than being where the doctors left me."

The lady continues:—

"We have a neighbor who met with a similar accident the first of last October. By the tipping of a cart he was thrown out upon the ground and a barrel of cider fell upon him, so that he was badly bruised, and the neck of the thigh-bone broken. He sent for Dr. Sweet at once, and in less than six hours he was in a position to recover,

and in six weeks he began to go about the house; in January he gave up his cane, and two weeks ago he called here, having walked unaided between two and three miles the day before. . . . When he walked I could not perceive any lameness. Yet the medical faculty, so far as I have learned, give Dr. Sweet no credit. In my case two learned doctors pronounced the bone broken, so there is no doubt about that; but they say nothing has been done for me, and that the young man left it as he found it! In this latter case, they say the bone was not broken. But the man himself, says that when he hears bones grate as he did (and had an opportunity to do, for he was a distance from the house, to which he was helped), all the doctors in the world cannot make him believe there was no bone broken.

"I could interest you for hours with what I know of the cases of this one Dr. Sweet (a man now of about thirty-four years of age), not only of fractured bones but of contracted cords and muscles. They ought to be more generally known, that they are not is, I think, largely owing to the influence of the doctors, who seem to be under society obligations too dreadful to think of."

Again, it was but last evening I met a gentleman at the Parker House, from Westerly, Rhode Island, whom I have known for years, who is now engaged in business in Boston. Our conversation chancing to turn on the Sweet family of bone-

setters, he told me that some years ago he hurt his knee-joint, which was treated by his family doctor. The joint finally became stiff, with the knee bent backward, thus causing both lameness and deformity, for which, his physician told him, there was no remedy. His case being thus given up by his family doctor, the gentleman sent to South Kingston (I think) for one of the Doctors Sweet. The old, home-spun dressed natural bone-setter came, and after a minute's examination of the limb said, in his blunt way, that he could "put it all to rights." "But then," said he, "it will hurt you dreadfully." "Never mind," said his patient, "if you can straighten my leg do so, if it does hurt." "But," rejoined Sweet, "it will hurt you terribly, and I don't like to do it." Sweet's patient, however, still urging him to begin work, he took hold of the thigh with one hand and the leg with the other, and giving a tremendous heave he brought the joint into its proper position. This painful operation was repeated several times, when "Old Sweet" told him he must now get right out of his chair and walk about without flinching, "for," said he, "if you don't the j'int-water won't come, and your leg will get stiff again." The gentleman did as commanded, although for a time the action of the dry socket of the joint, until the "j'int-water" came, was very painful; his limb, however, was soon completely

restored to soundness, and has contined for years to be as sound as ever.

But don't these learned diplomatists who are now besieging the Massachusetts Legislature to fine and imprison such vulgar "j'int-water" doctors as the "Sweets of Rhode Island," sneer and laugh among themselves at the new jaw-cracking scientific term "j'int-water," that is introduced into the vocabulary of the ignorant "quacks" known as the "natural bone-setters of Narragansett," who, with thousands of other clairvoyant healers, are daily curing scores of patients of maladies that have been pronounced incurable by the opium, mineral, and poisonous drug diplomatic doctors, who claim to have the right divine to kill the multitude that are now being cured by these hated, Christ-ordained rivals in the practice of medicine, to the terrifying disgust of the diplomats.

The gentleman just referred to told me also of a case wherein, during the war of 1812, a British officer on board "His Majesty's" blockading fleet off New London, dislocated (as the fleet surgeon said) his hip-bone. After pulling and hauling it after the most approved diplomatic methods, with ropes, pulleys, and weights, the surgeons gave up the case as hopeless, and left the poor man writhing night and day in unspeakable agony. By some means it came to the knowledge of some one on board the ship where the sufferer lay that there

was a Dr. Sweet in Narragansett, not forty miles away, who was famous for setting dislocated and restoring fractured bones. A permit was got from the American authorities to allow Dr. Sweet to pass to the British ship. As soon as the plain old blacksmith (as he was) came to the sufferer, he laid him flat on his back, and taking a piece of soft pine board (or like material) in one hand, he laid it against the outside of the ailing hip-joint, as with the other hand he hit the board a smart blow, and then told the officer to get up and walk, which he did at once without difficulty or pain. The old blacksmith then told His Majesty's *petrified* surgeons (who stood by all the while) that the hip-bone was not clean out as they supposed, but only set up on one edge of the socket (which caused the intense pain), and he had only knocked it back into its place, which they might have done just as well as he, and thereby saved him the trouble of coming on board ship, "if they had only known how to do it."

[From the Providence Journal, Sept. 17, 1880.]

Ho for Monrovia, Timbuctoo, and Zanzibar,

BY THE ASTOR-VANDERBILT AND JAY GOULD WEEKLY THROUGH LINE BY STEAMSHIP AND RAIL!

If our rich men who have ten times the money they know what to do with would like to make

themselves imperishable names, and do a greater work in commerce, humanity, and civilization than has ever yet been done before, let them unite and build a railroad across the Continent of Africa under the equator, the greatest and by far the most productive tropical region in the world. On its whole route labor can be hired at mere nominal rates. Subsistence is unbounded, and metals of all kinds, from gold to make the necessary medium of exchange to the best of iron to make the rails, can be had for the digging. Another century will not pass away before all the commercial marine now in the world will not be sufficient to distribute north and south the immense tropical products that will find their way to ports on the Atlantic on one side and the Indian on the other in Africa. As mankind advances in civilization and the arts, traffic across the oceans in like climates must in a great measure cease, but, as is indicated by the course of the great ocean pathways, the colder regions must always be beholden to the equatorial for tropical products, which will eventually cause commerce to flow mostly through those great channels so signally indicated and marked out by the finger of God.

So ho, I say, for Monrovia, Timbuctoo, and Zanzibar, by the Astor-Vanderbilt and Jay Gould weekly steamship and railroad line. Under the

heading of "Railroads and Schools," the last African Repository says:—

"A country of immense resources lies back of Liberia, but communication is at present beset with difficulties, arising from the absence of good roads. The question of a railroad from the coast to the healthy and wealthy elevated lands of the interior is not only important for Liberia, but for the United States. New York and Boston merchants are now beginning to enlarge their business with West Africa, in view of the possibilities of the trade from the interior. Then there are negroes of enterprise constantly going from this country to Liberia who are pushing for the interior. The labors of these men would be greatly facilitated by means of a railway. Half a million of people are considering the subject of emigration to Africa. Two thousand persons in Warren County, North Carolina, are reported to be ready to go to Liberia—only waiting for an opportunity. They are not paupers wishing to be taken care of, but men of industry and enterprise seeking new outlets for their energy."

So ho for Monrovia, Timbuctoo, and Zanzibar, by "The Astor-Vanderbilt and Jay Gould weekly through route by steamship and rail!"

[From the Providence Evening Bulletin, Nov. 30, 1881.]

A Plea by a Native Rhode Islander.

FOR THE ADOPTION IN OUR COMMON SCHOOLS OF THE LATE GENERAL BURNSIDE'S IMPROVED METHOD OF INSTRUCTION. FOR THE DISPENSING IN ALL OUR GOVERNMENTAL AND JUDICIAL DEPARTMENTS OF OATHS AND AFFIRMATIONS; AND FOR THE ABOLITION OF ALL LAWS FOR THE COLLECTION OF DEBTS.

EDUCATION.

"The hand that rocks the cradle rules the world."

BUT few will dispute the soundness of the principle enunciated in the above maxim, which involves in its construction the same idea more expansively expressed in the saying of the wise man of old: "Train up a child in the way he should go, and when he is old he will not depart from it."

By a parity of reasoning, if a child be trained up in the way he should *not* go, when he is old he will not depart from it.

All experience goes to prove that the proposition is equally true, take which horn of the dilemma we may.

For all time since the Christian era until the nineteenth century, the training of much of the children of the great body of the people throughout Christendom was left almost solely to the

parent and the priest. The fruit of such training is so clearly exemplified in history that it needs no further elucidation. The ruling classes—kings, lords spiritual and lords temporal, aggregating not a twentieth of the population—monopolized the institutions of learning, and made it by law a penal offence even to teach the commonalty the letters of the alphabet. The consequences were that whilst the educated classes lived in luxury and idleness on the earnings of the great body of the community, the uneducated masses dragged out their miserable existence in squallor, poverty, and ignorance. There are many persons now living who, like the writer, remember when a state of things somewhat analogous to this, minus the priest element, existed in most of the States and territories of our Union, not excepting Rhode Island and other of the New England States. There are many causes that have tended to produce the beneficent effects that have accrued to the aggregate of society during the last fifty years, but far above all others has been the introduction and establishment of common schools, and it is of these that I would speak. Next to the parent, the common school teacher occupies a position that enables him to impress upon the ductile minds of youthful pupils lessons and impressions alike, whether good or evil, that may remain with them through life, for never was there truer aphorisms than those I

have quoted and that embodied in the two expressive lines of the poet—

> "'Tis education forms the common mind;
> Just as the twig is bent the tree's inclined."

The sturdiest oak of the forest might have been, when but a sapling, readily made to assume almost any shape the hand of a skilful trainer might have designed, but when grown and hardened in its maturity, no human power may amend its form, whether for better or worse.

Just so with the human mind. Its native instincts in infancy and childhood may be, through precept and example, trained to assume almost any form, whether for good or evil, its teachers may inculcate, but when the recipient is grown and hardened in maturity it may be as difficult to modify or amend the now established characteristics of the mind as it is to change the form of the sturdy oak. There is this difference in the application of the analogisms. Whilst the direction of the growth of the oak is subject to the external pressure alone of the human artist, irrespective of his mental or moral qualities, the formation of the mind of the pupil is influenced by both the precepts and *example* of the teacher, and more decidedly in regard to morals by example than precept. Hence the importance that should be attached by our school committees in engaging school teachers who are both competent to teach the ordinary branches of

school learning and of unexceptionable morals and of refined and cultivated breeding and tastes. I see it proposed in the public papers that the people of Rhode Island should erect a marble monument to the memory of our distinguished citizen, the late Gen. Burnside. If we would forego the structure of stone, and erect an imperishable monument in the hearts of our people by adopting in our common schools the amended system of education Senator Burnside* proposed

* Concerning the bill referred to, I contributed shortly after it was read in the United States Senate the following note to the Journal.

Allow me to express through the columns of the Journal my hearty approval and high appreciation of the bill offered in the United States Senate on the 7th inst. by Senator Burnside, for the introduction of moral and social science into the public schools of the District of Columbia. Although, perhaps, some of the minutiæ of detail might have been spared without serious detriment to the sterling objects had in view, still, taken as a whole, I think no move has been made in Congress during its present session so fraught with great and beneficent consequences to our country as those involved in the provisions of the bill. Notwithstanding the sneers that greeted its announcement, I feel proud that to a citizen of little Rhode Island (my native State) belongs the honor of originating and presenting to Congress the proposed measures of reform in our public schools, the stern necessity of which cannot in any way be made more obvious than the lack of the graces it is intended to bestow on the masses that was exhibited on the occasion of the reading of the bill, by Mr. Conkling and other talented and learned, but otherwise uncultured Senators.

Be it so! It is not the first time by *many* that little Rhody has been subjected to the contemptuous sneers of men and com-

in the United States Senate to introduce into the public schools of the District of Columbia, I have not a doubt in my mind that, viewed from the standpoint our translated fellow citizen now occupies, it would be far more pleasing to him. This amended system of education (which I think has in part at least been introduced into the common schools in the District of Columbia) would require that school teachers should not only be competent to instruct their pupils in the mechanical branches of school learning, including reading, writing, arithmetic, history, and geography, sufficiently to qualify them when grown to man and womanhood to discharge their several duties to society, and take their part in the industrial pursuits of the country, but that as far as practicable preference should be given without distinction of sex to those applicants who are strictly truthful, sincere, and polite in their intercourse with all, of kind, charitable, forgiving natures, temperate, and cleanly in their habits, strictly honest in their dealings, economical in their expenditures, free

munities less advanced in liberal thought and human progress than itself, for boldly taking the first step in advance of measures calculated to enlighten and benefit mankind, that have afterwards been adopted by most or all of the great and good of the earth.

Allow me to close this short communication by predicting that this move of General Burnside, though the last, will not in the end prove to be the *least* in importance in the long category of beneficent reforms that have been commenced by Rhode Island minds.

from snobbish ambition, not given to intemperance or luxurious excess either in meat or drink, and above all that they should not be addicted in the remotest degree to cruelty towards any living thing, whether man, beast, fowl, or reptile. The very presence of such a teacher as this in a school of children would be a continued benediction, whilst the exemplification of such graces in the walks of life and daily intercourse between teacher and pupils would of itself impart a humanizing influence that could not fail to reach the minds of the most uncultured pupils and leave thereon a life-long impress for good. Besides this, I would have all the reading class books in our schools made up of chapters calculated to convey to the minds of the readers intellectual and moral instruction, polite breeding, and a tender regard for the rights and feelings of every breathing thing.

OATHS.

But I say unto you, swear not at all: . . . . But let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil. King James's version, Matthew, ch. v., verses 34–37.

But I say unto you, swear not at all. . . . . But let your speech be yea, yea; nay, nay; and whatsoever is more of these is of the evil one. Revised edition, 1881, Matthew, ch. v., verses 34–37.

But I say unto you, swear not at all. . . . . But let your speech be yea, yea; no, no; and that which is over and above these is of evil. Rheims (Catholic) version, Matthew, 5, c. 34–37 v.

I hold that the meaning of this laconic but pregnant precept or command of Jesus is too transparently plain to admit of doubt. Both the words and punctuation of the passage of one line in which the precept is pronounced are exactly the same in King James's and the late revised editions of the New Testament, and also in the Roman Catholic Rheims edition. "*But I say unto you swear not at all;* neither by heaven for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great king; neither shall thou swear by thy head, because thou can not make one hair white or black."

Under the word "swear" in his Biblical Concordance, Alexander Cruden, M.A., whose authority and orthodoxy as a commentator on the New Testament no evangelist will dispute, admits in the following sentence, "that the primitive Christians understood and observed this command in a literal sense, as may be seen from Tertullian, Eusebius, Chrysostom, Basil, Jerome, etc." Notwithstanding this important admission, the learned Master of Arts indulges in as feeble a piece of special pleading as was probably ever placed on record, in which he asserts, without a particle of authority except his own dictum, that God does, "when necessity and the importance of the matter requires," allow men to swear in his

own name, but not in the name of any false gods or inanimate thing, whether in earth or heaven.

Among other fallacies that Cruden affirms with the object of setting the express command of Jesus at naught, is a passage in which he says: "However, it is acknowledged that neither the Apostles nor Fathers have absolutely condemned swearing or the use of oaths upon every occasion, and all subjects." And this, notwithstanding we find the Apostle James, in his Epistle, c. 5, v. 12, holding forth after this wise: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, nay; lest ye fall into condemnation."

After a good deal more of the same kind of logic, Cruden closes his argument, if argument it can be called, as follows: "He" who swears "must have a regard to the end, that God may be glorified, our duty discharged, controversies appeased, our brethren satisfied, or our own or others' innocency cleared." Until quite recently not an officer of the crown in Great Britain, from the Prime Minister to the swinereeve, could enter upon the discharge of his official functions without taking a solemn oath that he believed the entire truth of each and all of the thirty-nine articles of the national church—thereby perjuring himself for the reason that there are self-evident contradictions in that creed that cannot be recon-

ciled. During the reigns of the last of the Stuarts hundreds of the early Quakers were cast into prison, where many of them died for refusing to violate their consciences by taking the oath prescribed by laws of "allegiance and supremacy," not because they denied the just authority of the King and government of England, but for the reason that Jesus had expressly forbidden the form in which the test was constantly being administered to the persecuted Quakers, for the sole purpose of ensnaring them to their hurt and ruin. It seems an inexplicable truism that whilst through the union of Church and State, millions of innocent persons have suffered torture and death at the hands of both civil and ecclesiastical tribunals and executioners for alleged nonconformance to Scripture ordinances of doubtful import, nearly every so-called Christian nation on earth have united at setting at defiance a law, pronounced by Him whom they all acknowledge to be the Son and viceregent of God on earth, in such unmistakable words that it seems impossible that the most ignorant man or woman should mistake its meaning. But viewed wholly apart from religion, and as a secular ordinance alone, of what use to the public is this everlasting swearing of officials and others that has obtained in our governmental polity? Where can a member of our national or State Legislatures be found whose action in the discharge of his

official functions is influenced in the slightest degree by the oath the law compels him to take on assuming office? Where, among the thousands of our national and State executive officers from the President to the constable, is there a man to be found whose oath of office seems ever to have entered into his thoughts as a restraining or compelling element whilst in the discharge of his duties? Nowhere! With all these the oath of office is merely considered a matter of form. A custom house oath, if possible, even less than that. It has got to be regarded so lightly that it has become proverbial, and men say of a notorious liar that his "word is of no more importance than a custom house oath." Many years ago, I passed through the New York Custom House quite a number of small articles that I had purchased during a tour through several countries in Europe, of the cost of which I had kept no record. I objected to making affirmation of their cost otherwise than by estimation of their probable value. The head clerk of the department observed to me that the oath required by law was merely "a matter of form." I regarded it differently, and asked to see Mr. Hoyt (Jesse), the then Customs Collector of that port. Explaining to him the situation, I said that rather than take the prescribed affidavit I should forfeit my goods and leave them in the custom house; whereupon Mr. Hoyt courteously

gave me an order for their delivery on the terms I had suggested.

When we come to the judicial department of government, I think oaths, especially when required of witnesses, are far worse than useless. When a false statement is made under oath, jurymen may aptly be led to attach greater weight to the testimony of the witness than they think it strictly deserves, because of its being sworn to according to law. On the other side, nothing is gained, for we may depend upon it that the man who will deliberately and knowingly make a false statement before a jury, will not be deterred from doing the same by any oath that can be required of him. The laws obliging witnesses to testify under oath are remnants of those that prevailed in more barbarous ages, requiring witnesses to testify under torture. They belong to the "believe or be damned" and "the do or die" period, when the instinct of fear was appealed to by law-makers, instead of the nobler sentiments that by nature inspire all men, more or less, to do and act right because of right, which is the beneficent and ennobling principle that is inculcated throughout the Gospel of the New Testament, in spite of the hell-inspired doctrine that has been foisted upon mankind of "the total depravity of human nature."

Abolish all oaths and affirmations in every department of government, and let our laws be ad-

dressed to the nobler sentiments of human nature, instead of to the baser instincts as they now are, and I have no doubt that the best results would soon follow and be apparent to all in the more faithful and efficient discharge of official and judicial duties of all kinds.

DEBTS.

Through observation and experience acquired in the prosecution of an arduous manufacturing business for some twenty-five years previous to about 1842, I became fully satisfied that all laws for the collection of debt were *far* worse than useless, and that (as I then frequently expressed myself) if I had my life to live over again, I would greatly prefer to begin business under a system that obliged creditors to rely solely on the word and integrity of their debtors, than I would under a system that sought to enforce the rights of the creditor by any law that can be devised. Since then, nearly forty years' further observation and reflection have so strengthened my conviction of the entire worthlessness of all coercive appliances to compel the payment of debts through the action of law that it seems wondrous to me that every man engaged in commercial business does not view the subject in the same light that I do. In commercial dealings, so long as the law affords a legal method for the enforcement of the creditor's claims, however fallacious it may be, the debtor

is too apt to imagine that he has a legitimate right of choice of two ways of paying his debts, one of which is to discharge it in money, or its equivalent, fairly and honorably, and the other to allow his creditor to seek his remedy by resort to the law, upon the strength of which the debtor may assume he was alone trusted. This leads to a mystification that often enables the debtor to evade his obligation without incurring the condemnation and contempt of the public that would surely follow (in case the debtor was able to pay), had his creditor trusted him with his goods solely on his word and honor. There is a principle implanted in the human breast that will scarcely permit the most unpricipled men to betray the confidence that is placed in their honor. This principle is signally exhibited among professional gamblers whose gambling debts are outlawed, and yet are held so sacred by the fraternity that a debt contracted at the gaming-table will be almost sure to be discharged, although the debtor may be obliged to steal the money to pay it. It is but a short time since that an item was going the rounds of the newspapers, wherein the story was told of two gamblers somewhere in Europe, who mutually staked their lives on the result of their play. The one who lost the game interceded with his opponent to forgive him the obligation, which being denied, he paid the debt of honor, as he had agreed, by taking his own life. "Honor among

thieves" has become a proverb. There are scores of transactions every week in New York wherein short loans are made by banks and bankers without charge to individuals, merely on their verbal promise to return the money within a given time, of four times the amount they could get credit for as a matter of business on their endorsed note of hand. There are scores of millionaires who live in costly mansions, and mingle in fashionable society, who have laid the foundations of their fortunes by repudiating their just obligations, who in the absence of all laws for the enforcement of the payment of debts, would be compelled by outraged public opinion and the contemptuous glances of honorable men to hide their guilty countenances in by-ways and alleys, instead of carrying their heads aloft as they now do, whilst they strut or drive in gilded coaches, through the Fifth and Bellevue avenues of our cities and watering places. Abrogate all laws for the collection of debts, and it would soon be impossible for a dishonorable man to engage in mercantile business. He would of necessity be forced to be honest in the discharge of his business obligations to the extent of his ability, otherwise he would soon become a marked object of scorn, a pariah among honest men, a thing of contemptuous observance wherever he showed his guilty face. I have been told that in some Asiatic country where there is no law for the collection of debt, in case a debtor defaults

dishonorably, it is the practice of his creditors to go by turns and simply sit quietly in groups on his front steps, never in the mean time saying a word, but quietly regarding their debtor with uplifted eyes as he passes in and out of his house. It has been told me that this law for the collection of debts seldom or never fails in its object where the debtor has the ability to discharge his just obligations. Whilst our laws for the collection of debt may be used to harass honest debtors, they are wholly without effect in regard to dishonest debtors, and often, no doubt, are the cause of unfortunate men departing from their integrity.

Some years ago I addressed a note to the editor of the New York *Journal of Commerce*, asking his opinion as to the expediency of abolishing all laws for the collection of debt. The intimate relations that have always existed between the *Journal of Commerce* and the banking and commercial community of New York renders the opinion of the conductors of that journal probably as important, or more so, than any other commercial paper in the country. Here are the comments made by the editor on the subject of my note, which I was glad to find coincided exactly with my own views:—

"A correspondent at Vaucluse, R. I., asks us our opinion in regard to the expediency of abolishing all laws for the collecting of debt. We have written at great length on this subject in

former years. We proposed this instead of the bankrupt law passed forty years ago, and wrote a series of articles advocating it twenty-five years ago. We would punish all dishonest acquisition of credit as a crime, and leave all other debtors to settle with their creditors as they can mutually agree. This would make the possession of a good character worth, in a pecuniary sense, more than mere capital in material property. The laws for the collection of debts in their effect are much like the usury laws: while they are used for purposes of fraud, and are often made to harass the honest debtor, they seldom, if ever, secure anything from a rogue. An honest man will pay his debts if he can; and a rogue, in most cases, cannot be coerced to pay if he determines to evade or resist the compulsory process."

It is said that of the multitude of bankrupt cases that were adjudicated and disposed of under our late national bankrupt laws, the dividends paid to creditors did not average one per cent. of their just dues. Probably the creditors were put to a much greater expense than that in their fruitless endeavors to get justice, whilst the bankrupt estates were probably mulcted ten times that amount in costs and lawyers' pickings and fees. Who can believe, had there been no law for the collection of debt and no court of bankruptcy, but that a far more advantageous settlement would have been made between the creditors and

debtors of the latter's own free will? Our laws for the enforcement of the payment of debts voluntarily contracted in good faith by the parties without pledges of real or personal property for security, like those requiring official and judicial oaths, are remnants of the barbarous laws that existed in bygone ages, by which the creditor was allowed to keep his defaulting debtor in chains, compel his manual services, and sell his wife and children into slavery, for the payment of the debt. Since my memory I have known an instance in which an honest and industrious but unfortunate debtor was kept in the jail limits for years, in Rhode Island, in the vain expectation that his wife would thereby be induced to sign off her right of dower in an estate that the creditor had obtained, as it was said, from his impoverished prisoner by means that would not bear investigation. Happily, laws for the imprisonment of debtors no longer exist in Rhode Island. One step more needs to be taken by our legislators: Abolish all laws for the collection of debt, which beneficent act, in connection with the doing away with official and judicial oaths, and the adoption in our common schools of the reformed system of education proposed by the late Senator Burnside, and another generation would not pass away before the little State of Rhode Island would become the admired *model* community of the world. To show that my views on this subject

are not founded on mere theory, I will relate one or two instances wherein I have tested their validity.

Some years ago, I had on hand an invoice of manufactured goods, for which I paid on contract for their manufacture twenty cents cash per yard, the whole amount of the invoice being a little short of $6000. I was on the eve of leaving the country for a somewhat prolonged stay, and was very desirous of selling the goods before I left, but found it difficult to find a purchaser at any price, the style not being adapted to the market. At length a customer applied to purchase the goods, whose place of business was in the far Southwest. I had but little personal acquaintance with him, but from all I heard I supposed him to be a man without any business credit whatever, he having suspended payment in more than one instance, and paid but a small portion of his debts. On inquiry made of friends of his own suggesting, I found that my opinion in these respects was correct, and I at once resolved not to let him have the goods at any price on credit; but on my way back to the office, where he was waiting my answer, the thought struck me to test my theory of trusting a man solely on his honor. So as I entered the door, I looked my customer steadily in the eye, and said, "Mr. *Purchaser*, I have inquired of your business standing, and to tell you the truth, I would not trust you one cent on all you are worth;

but if you will pledge me your word of honor that you will appropriate enough of the proceeds of the goods when sold to the payment of your notes, you shall have the goods at their cash cost, payable in three equal instalments, at four, six, and eight months' credit." Mr. P. looked me steadily in the eye, and said he would take them on the terms I proposed. Accordingly I gave him a bill of the goods and received his notes, as stated, in payment. That was the last I saw of the purchaser for more than a year. Now for the result. The first note was punctually paid at maturity, whilst he defaulted on the second. Of this I took no notice whatever. I knew that he felt in his heart that I was sincere when I assured him that I trusted him solely on his honor, and that so long as he felt assured I relied implicitly on that alone I had a sponsor in his breast that he could not readily set aside. When Mr. Purchaser next came on North, he called, unsolicited, to see me. With much emotion he said: "Mr. Hazard, I fully believed that I had secured the means to meet my second note, but just before it fell due the times became so disastrous that nearly all my friends were obliged to suspend, and I had to go with the rest." All this time I said little or nothing about our business relations, but left it with him to do exactly as he should choose. The result was that he returned me one-third of the goods, leaving

two thousand dollars and the accumulated interest due.

In the course of some few months he paid me in driblets every farthing of the balance due me, principal and interest, and so far as I could learn, I was the only one of his creditors to whom he paid anything. I afterwards learned that the money he raised to discharge his obligations to me was mostly or entirely derived from rents he collected (with her consent) from his wife's individual property.

Again, some years ago, I leased a tenement in Newport to a man by the name of Hawkins (a machinist). For some time he paid his monthly rent punctually, but finally defaulted and got several months' rent in arrears. I called at his house, and learned that he had pretty much given up work, and that I should probably find him at a certain grog-shop on Ferry Wharf. I went to the rum hole named and found Hawkins there seated among his half-drunken companions. Said I bluffly: "You here, Hawkins! This is not a place for you! You have got discouraged! Brace up like a man! Go home and take care of your family! If you are able to pay your rent, pay it! If you are not, I will not distress you for it!" The man said nothing, but arose from his seat—his eyes filled with tears—and grasping my hand pressed it in his. Hawkins went home, and again to his work in the manufactory. Soon he paid

up all arrearages, and for some time his monthly rent as it became due; but finally enticed into the grog-shop again he succumbed to the tempter, became a confirmed sot, and I lost sight of him, and do not know at this moment whether he is living on earth, or whether his body lies mouldering in a drunkard's grave.

[From the New York Tribune, May 15, 1882.]

Turkeys, and Turkeys.

THE GENUINE RHODE ISLAND FOWL OF FORMER YEARS IN CONTRAST WITH THE ALLEGED TURKEY OF THE MODERN TABLE; SOME REMINISCENCES PERTINENT TO THE QUESTION OF DRAWN OR UNDRAWN POULTRY.

I SEE that somebody in the Tribune has been tackling the question of drawn or undrawn poultry. The writer of this letter claims to be an expert in that matter. Do you know why? Simply because I was born and bred in Rhode Island, in which little State, for all the world, is alone to be found a corn-fed, dry-dressed, early-drawn Rhode Island turkey, which from time immemorial has commanded an extra price in the Boston market, and everywhere else in the Western Hemisphere where people have a palate in their mouths capable of discriminating between a buzzard and a woodcock. And why is this? I

hear your readers ask. Listen and I will tell them. A true Rhode Island turkey after having had a free range in the fields during the summer months among the grasshoppers, is fed daily on as much hard Rhode Island corn (none of your western trash) saturated with native oil, excelling in richness and flavor the best olive, until he becomes so fat that he waddles like an alderman in his walk. When some eight months old, say a day or two before Thanksgiving or Christmas, as the case may be, his lordship is shut up in a coop for some twenty-four hours and kept without food, that his crop and gizzard may be thoroughly emptied. The bird of Jove (for such he was styled until displaced by the Yankee spread eagle) is then gently seized by both legs, by which after they have been tied together he is tenderly suspended by a strong cord attached to a spike driven into an overhead floor joist of the farmer's barn. One artist then grasps a wing of the sacred bird in each hand and holds them firmly, and a second seizes his head reverentially in his left hand whilst with his right he proceeds with all the speed a due respect will permit to sever the jugular vein in his throat. After which both adepts in the semi-divine art of poultry dressing remain quiet until the noble bird ceases to flutter, when his feathers are plucked with lightning speed that puts to shame the flight of time. Whilst yet warm the carcass is next relieved of its empty crop and intestines, the liver,

heart, and gizzard (after the latter has been cleansed and stripped of its inside casing) being returned to the empty body of the glorious bird. Next and last, the oil-bags that lie on either side of the extremity of the bird's backbone, called the "pope's nose" because of its superexquisite flavor, are carefully and considerately removed, when a small cord is passed around the body and wings to keep them in proper shape, and the dear creature is hung up by the legs in a cool place, where it should remain not over five days before it is prepared for the table.

But how prepared? There comes the rub! The preparing and roasting of a Rhode Island turkey in this our day of iron stoves, coal ranges, and French and Irish cooks, must be set down as a lost art. I, the writer, am one of the few now living who remember when it was known and practised in perfection, especially in my grandfather's kitchen by Aunty Phillis, the colored cook, who towered thrice as high above all the cooks of modern days as Hyperion does above a satyr. To begin: my grandfather's kitchen fireplace was eight feet between the jambs and four feet deep. When Phillis had a turkey to roast she always made "Scip" and "Sambo" roll in a white oak log, six feet by three, and put it well back in the fire-place. A walnut fore-stick was then placed on the two great iron dogs, seven feet by two, and all filled in with smaller wood. When the back-

log and fore-stick were about one-third burned into coals, Phillis spitted her well-prepared turkey and placed it on two of the several projecting lips that were on the front of the andirons, a pan being placed beneath to catch the drippings, and a pewter platter back of it as big round as the hind wheel of a Concord six-horse coach, to reflect the heat. "Abe," the colored turnspit boy, was next set to his work, seated on a stool, his sole business being to keep the spit constantly turning slowly and regularly. "Cæsar," an old superannuated "nig," always sat on the hither end of the back-log with a hoe-handle in his hand, whilst "Pomp" was perched on the further end with a long rake's tail in his; it being the special duty of the one to give "Abe" a punch under the ribs with the hoe-handle when he turned the spit too slowly, and that of the other to poke him in the mid-rib with his rake's tail as often as he turned it too fast, Phillis herself meanwhile occasionally fetching "Abe" a swipe over the eyes with her dish-cloth, as a sort of general reminder. Phillis took especial care that the turkey never made more than two revolutions on the spit without its being thoroughly basted, first with the divinely savored mixture of good things she had prepared, and later with the rich drippings that fell in the pan beneath. What the inside seasoning or stuffing consisted of, I never learned, and only remember that such was the exquisite flavor of the whole

that it always attracted to its close proximity all of the dogs and cats that were domiciled on the premises, the first named consisting of two big and three little dogs, which all reposed in a semicircle as near the roasting turkey as Phillis would permit them to come, whilst our fifteen household cats, varied with every color of the rainbow, occupied a half-moon position just outside the dogs. The latter never for a moment ceased to lick their chops with delight whilst the grimalkins on their part ever kept up a constant musical purring, mingled with hundreds of sniffs more expressive of joyous anticipations than words can describe.

A turkey thus fatted on hard, sound, oily Rhode Island maize, dry-dressed, as I have described, and roasted by Phillis before a hard-wood roaring fire, resembled little a bird of like feather, fatted on musty western corn-meal, barley, oats, potatoes, and swill, stuffed to repletion with garbage, sand, and every vile thing that will add to its weight, just before being killed, then soused into a kettle of boiling water and parboiled, to save a little time in picking, left undrawn for a fortnight before being cooked, and lastly baked in an iron stove, or before a vile smelling coal and brimstone fire, with scarce a turn on the spit, so that instead of the juices passing constantly and freely through the roasting bird, they all become congregated in the lower portion, leaving the remainder as dry

and tasteless as a seasoned chip of wood, except what flavor has been imparted to it by the insufferable odor of the half-digested garbage in which it has been left to swelter for a week, or month, before it appears on the table—to compare the two things together, I say, is beyond my imagination, so divergent are they in every respect. The one represents the finest game bird on earth; the other the vilest thing that was ever eaten by man.

I don't remember the exact date of a visit paid my grandfather by an ex-Mayor of New York, but he chanced to arrive just as the family were sitting down to a roasted turkey dinner. The luggage of the newly arrived guest had been sent to his room. In the evening "Sambo" chanced to see the guest leave the front door of the house with a good sized box under his arm, which he stealthily conveyed to a thicket not far away, and concealed with care amidst the thick growing brushwood. Early next morning "Sambo" had the curiosity to open the box, which he found filled with ortolans, woodcock, and canvasbacks, which the ex-Mayor had fondly expected to surprise his host with, but was ashamed to present, after having dined on a corn-fed, dry-dressed, Rhode Island turkey, cooked after the fashion that was in vogue when the writer of this was a boy. And what holds good with the turkey, holds equally good with poultry of all kinds.

SHEPHERD TOM,
In his eighty-sixth year.

[From the Providence Journal, Aug. 2, 1882.]

Africa.

THE GREAT COMMERCIAL EMPORIUM OF THE WORLD IN THE NEAR FUTURE.

To the Editor of the Providence Journal:

HEREWITH I inclose you a slip from the African Repository for July, 1882, containing a communication from the writer, together with some statistics germane to the subject of which it treats, all of which I would thank you to print in the Journal, and oblige your friend,

THOMAS R. HAZARD.

STEAM COMMUNICATION WITH LIBERIA.

I am glad to learn through your April number that the project is revived of establishing a line of regular steamships to the west coast of Africa under the auspices of a private company in New York. It is what should have been done, I am fully persuaded, by our government years ago, not only for the purpose of conveying the mails, but of affording a cheap conveyance for colored emigrants, and to aid in securing to the United States the growing commerce of the tropical regions of the "Dark Continent," which, ere the next century closes, I believe, will exceed in importance, as a market for the manufactured productions of both Europe and America (and especially for cotton fabrics), any other quarter of the

globe. In view of the measures that are being so perseveringly prosecuted for securing the advantages of this rich harvest of the future by most of the leading nations of Europe, the supineness of our own government, which should be first in the race, seems to me inexplicable.

More than thirty years ago, during the severe crisis of our country immediately antecedent to the passage of the fugitive slave law, I prepared a memorial to Congress asking for the establishment of a line of government postal steamships to Liberia, containing a provision for the outward passage of free colored emigrants to Liberia at a nominal cost. I handed this petition to Mr. Clay on the occasion of a visit at my house. The next morning when about to leave, holding the document in his hand, he said to me with much earnestness, "Mr. Hazard, I have read this memorial and I approve of every word in it. I will take it and see that it is properly presented in the House of Representatives, and will make it the *closing act of my political life to have it carried into effect.*" These were the substance and, I think, nearly Mr. Clay's exact words. To the prayer of the petition I had obtained the signatures of the Governor, Lieutenant-Governor, and all the heads of departments in the government of Rhode Island, all the members of the two houses of the General Assembly, excepting *six*, and all the Judges of the Supreme Court and Court of Common Pleas. The

petition called for an appropriation of public money, and, of course, had to go to the House of Representatives. Mr. Clay (who was in the Senate) had it properly presented, and it was referred to the Committee on Naval Affairs, Mr. Stanton, of Tennessee, chairman. It, with some other documents germane in character, was duly considered by the committee, and favorably reported to the House with a bill for the establishment of a line of government postal steamships to Liberia, touching on their return, I think, at Cadiz, Lisbon, Brest, and some port in England. The committee's report called for an appropriation of five millions of dollars (a great sum in those days) which, with Mr. Clay's lamented death not long after, probably prevented the favorable consideration of the bill. Is it not possible, let me ask, that through the representatives of the government of Liberia and the American Colonization Society, a bill of somewhat the same character might be again revived, and passed by Congress, thus connecting by an indivisible link the two republics on either side the Atlantic Ocean, and forming a nucleus that might expand its humanizing and commercial benefits to both republics to magnificent proportions, in the end not to be estimated in figures or expressed in words?

SIGNS OF THE TIMES AND SHADOWS OF COMING EVENTS.

Mr. William Coppinger, Secretary of the American Colonization Society, not long since issued a carefully composed pamphlet entitled the "Continent of the Future," upon the present condition of Africa, as viewed from various points, including its "trade, mines, agricultural products, and increased closeness of relations with the civilized world," which, says the Baltimore Sun, "cannot fail to prove of interest to all persons concerned in the future of the mysterious 'dark continent.'"

"The tide of modern civilization and religious development," says Mr. Coppinger, "is sweeping around the globe. With the rapid advance of India, the unparalleled strides of Japan, and the steady progress of China to the new era, Africa is about to reveal its long-kept secrets and its possibilities of contributing to the elevation of its inhabitants and the welfare of the world. Commerce, capital, science, philanthropy, and religion have joined hands to penetrate the mysterious land and cast light in its gloomiest portions. Africa is very nearly everywhere regarded as the continent of the future."

MOVEMENTS OF EUROPEAN NATIONS.

"*France.*—The Chambers have voted eight millions of francs for the railroads from Algiers to Timbuctoo, across the Sahara, and from St. Louis,

Senegal, to Bamaka and Sego. Two millions of francs have also been appropriated for the construction of a telegraph line from Dakar to Saint Vincent, to place Senegal in telegraphic connection with Europe. . . . M. Soleillet and M. Doponchel give the result of their long and thorough reconnoissance as highly favorable to the project of crossing the Sahara by steam, and they describe the desert as far more fertile than is commonly believed. . . . The expedition under Galieno is stated to have reached St. Louis from Timbuctoo, having completed the survey for a railroad between those points, which is pronounced as being entirely feasible. He met with a friendly reception and formed treaties with numerous tribes, whereby France is granted a right of way, and may establish ambassadorial or military representatives at the proposed principal stations. M. Mathies has been commissioned by the French government to explore the country from the bend of the Niger to Port Tchad. M. L. Nassian, an attaché of the French Department for Foreign Affairs, is to reside for a time at Khartoun, to study the nature of the commercial relations to be formed with Soudan."

"*Portugal.*—Portugal is actively caring for her extensive African domain. The Commercial Association of Lisbon is raising funds by subscription to be offered to the government to co-operate

with it in the foundation of civilizing stations in the Portuguese African colonies."

"*Spain.*—Spain is meditating a protectorate of Morocco. Messrs. Bolliglia, Mamolis, and Pastori, of the Italian Society for Promoting Commercial Exploration in Africa, have left Tripoli to examine the elevated plain of Barka, and to found trading posts at Bengari, Duna, and Tebreck, and afterwards others on the oasis bordering the road to Nadia and Bornu. The Italian government has contributed generously to outfit the expedition. . . . The Egyptian government has sent the learned Rohlfs to the King of Abyssinia to arrange mutual relations on a friendly basis. The Sultan of Zanzibar has engaged the intrepid Thomson to conduct a geographical investigation of the Rovouma."

"*Explorations.*—In the exploration of Africa the Germans keep the lead, of which almost nothing is known until they appear after an absence of a few years with a fund of knowledge that is astonishing. Witness, for instance, the apparition of Lenz from a journey from Morocco to Timbuctoo, and thence to Medina and St. Louis. This famous traveller reports passing through towns of from ten to thirty thousand inhabitants, and of having made discoveries which explode the theory of converting the Sahara into an ocean. He states that the most depressed portion of El Juff, the body of the desert, is some five hundred

feet above the level of the sea, and that there exist in several oases points which promise to be of great utility for the proposed Sahara railway.

"Dr. Pogge is penetrating the country inland from St. Paul de Loando, the German government having asked for him the protection of the Portuguese government in its African jurisdiction. Dr. Hodab, who has made interesting researches on the Zambesi, intends to cross the continent from south to north; starting from the Cape of Good Hope he is to strike the Zambesi, thence the watershed district between that river and the Congo, and on to Egypt through Darfur.

"Dr. Stocker is exploring Lake Toana, M. Piaggia is traversing Soudan, south of Khartoum, between the Blue and White Nile. Mr. Lombard, corresponding secretary of the Normandy Society of Geography, has entered on a scientific mission to Abyssinia. . . . . The learned Dr. Schweinforth has returned from a visit to the island of Sacotra, off the coast of Aden, and affirms that it is very fertile with a splendid and varied vegetation; one-fourth of its plants are peculiar to the locality.

"M. Moustier, who in 1879 with M. Zeweisel, discovered the source of the Niger, is again to start from Freetown on a trading venture, and to fix the exact geographical position of the rise of the mysterious river. Lieut. Dumbleton and Sergeant Browning, R. A., are in charge of an ex-

pedition to penetrate by the Gambia into the valley of the Niger to Timbuctoo.

"*The Congo.* — The illustrious Stanley has reached his second station on the Congo, Isangila, about thirty miles above Vivi, which point was gained only after faithful and weary toil, and against every kind of difficulty. He was obliged to throw bridges across the streams, open with hatchet in hand a route across dense forests, blow up rocks, leading the way with a group of pioneers, and after advancing a little to make a halt, pitch a camp, then go back to bring, by instalments, the rest of the convoy, till all were united. . . .

"*Telegraphic.*—Telegraphic communication has been established between Elmira and Cape Coast. The Portuguese Commissioners of Public Works have constructed to Angola a telegraphic line from St. Paul, Loando, to Dendo and Calcullo. . .

"*Gold Mines.*—Six companies are working on the Gold Coast, with encouraging prospects. Improved machinery has been shipped by the African Company, and its mine is reported to be one of extraordinary richness. The success of the Gold Coast Company places it in the highest rank of gold enterprises. . . .

"*Commercial.*—Africa contains resources upon which large portions of the enlightened world will, in no very remote future, be dependent, and it possesses the very highest capacity for the consumption of many of the productions of civiliza-

tion. One of the marked developments is the numerous orders for utensils and simple machinery of various kinds to be worked by hand or with light power, and for mechanical tools and agricultural implements. The business is already extensive, and is likely to be of immense magnitude. . . . Khartoum is making astonishing progress. Magnificent stores have been built within the last three years, and everything in modern civilization can now be had there. The Northwest Company is extending commerce to Cape Juby. The security afforded since the annexation by England of Lagos has powerfully helped it to become the 'Liverpool of Africa.'" In 1878 the number of steam vessels that entered Lagos was 144 British and 72 German. "Twenty-eight steamships afford weekly communication between Liverpool and the West Coast. . . . Not a steamer from the United States to Africa! A company has been formed in New York for the establishment of a line of steamships for passengers, mail, and freight, between New York, Madeira, St. Thomas, and Teneriffe, Cape de Verde, the Western Islands, the Canary Islands, and the ports of the west coast of Africa. The capital stock is $100,000, and may be increased to $4,000,000. Such a line would open cheap and rapid communication between the Liberian Republic and our own, furnishing facilities for the thousands of people of color who desire to obtain an expansive

field for their energies, and bringing to our markets the valuable surplus of its productive soil. . . . A subsidy or liberal legislation by Congress is counted upon before additional steps in this enterprise are taken.

"*Railroad Survey.*—While the United States flagship Ticonderoga, Commodore Shufeldt, was on the West African Coast, two of his officers, Lieut. Drake and Master Vreeland, assisted by eleven men from the ship, and twenty-seven natives furnished by the Liberian government, made a survey of the St. Paul's River, and ran a line of levels along the northern bank and some distance inland, to determine the feasibility of constructing a railroad to connect Monrovia with the Soudan Valley *via* Boporo. This reconnoissance proved that the engineering difficulties would be comparatively trifling. There is no doubt that Monrovia would be the most available point for the starting of such a road, as it would pass through an entire virgin country and penetrate to a salubrious region whose resources for trade, known to be prodigious, are as yet untouched. Such a connection with the interior, with the various appliances of civilization which must follow, would be one of the most effective agencies for promoting a vigorous colonization of the immigrants, who would at once reach a fertile and healthy district, and it would prove a great practical power in the advancement of missionary

work, and immediately become an important auxiliary in developing and controlling an immense and valuable commerce.

"This reconnoissance was the first made in that quarter, and it has done much toward bringing the interior tribes into commercial and friendly relations with the Liberians. Other surveys were conducted by the same bold and public-spirited officers, including that of the Sugaree and Maria rivers. The presence of the Ticonderoga and Commodore Shufeldt will long be pleasantly remembered, and good continue to result. This accomplished officer, in a letter dated April 6, 1881, remarks: 'In view of the many failures which have been recorded in every age of the world, Liberia may be regarded as a success. . . . This, the first effort of the African race to establish a free government upon its own soil, merits and should receive the sympathy and encouragement of every man, woman, and child in America.' . . .

"*Population.*—The population of Africa, exclusive of its islands, is estimated by Dr. Behm, in Peterman's Mittheilungen, at 201,767,000.

"The population of Liberia, including Medina, may be 1,400,000. The largest proportion of the natives of Liberia are Mahommedans, perhaps 1,000,000. There are 26 Baptist churches, reporting 24 ministers and 1928 communicants. The Protestant Episcopal Church of the United States

reports 1 bishop and 31 others, missionaries, teachers, and assistants, 361 communicants, 597 Sunday-school scholars, and 415 in day and boarding schools. The report of the Methodist Episcopal Church of the United States gives 25 ministers, 10 assistants, 4 native preachers, and 47 native preachers and teachers. The American Presbyterian Church (North) reports 9 missionaries and assistants, 270 communicants, and 63 pupils in schools."

Would space permit, many other very important and interesting statistics might be extracted from these able publications, but I will close with the following extract from a "Discourse preached in behalf of the American Colonization Society, in St. Andrew's Church, Philadelphia, February 26, 1882, by the Rev. Wilbur F. Paddock, D.D., Rector."

"We now see that the resources of this long-neglected portion of the globe (Africa) are inexhaustible. In the interior are vast plains, almost rivalling in fertility the wonderful Valley of the Nile, which was for centuries the granary of Europe. The desert of Sahara itself—so long supposed to be one immense and monotonous waste of sand—discloses rich oases hundreds of miles in extent, productive table lands, and fertile mountain regions dotted with towns of from ten thousand to thirty thousand inhabitants. Soudan, more than ten times larger than Great Britain,

possesses soil productive enough to supply staple articles of food for the supply of all Europe. Rice and wheat and cotton and sugar and palm oil and coffee are only limited in production by the lack of skilled hands to raise them; the latter plant yielding last year in Liberia alone half a million pounds. Immense quantities of salt, and vast beds of coal and iron, and rich mines of copper and gold lavishly repay the expense of seeking them. The yield of the South African diamond fields for the single year of 1879 was valued at $18,000,000.

"With all this mineral and agricultural wealth, involving in its development a vast consumption of the productions of civilization, with six partially completed railroads in South Africa, and five other projected lines across the Sahara desert, up to the head-waters of the Congo, and into the rich alluvial plains of Soudan, with telegraphic communication complete from each African colony to the mother country, and proposed to be extended for four thousand miles, from one end of the continent to the other, with several steamship companies established and contemplated, to afford constant communication with Europe, and thirty English steamers regularly trading along the western coast, would it not seem that the natural prosperity of Africa was assured; that its enormous resources would now find outlet, and flow abundantly through all the channels of the

world's commerce? Why do they not? Why is it that a continent as rich in natural wealth as Europe or Asia is commercially poor, and comparatively unimportant?"

"The Northmen."

I SEE the question of the settlement of the Northmen, on the New England coast, referred to in a late number of the Journal: As "straws show which way the wind blows" better than heavier materials, so I think a couple of little relics I have in my possession add much to the probability that the Northmen were in Rhode Island a long time before Cabot or Columbus visited the continent.

In the year 1837, I had a field of wild land ploughed, that lies about one mile south of the village of Tower Hill, in South Kingstown, near which there were quite a number of little circular depressions in the soil called "Indian cribs," where it was said the aborigines used to bury their "maize" or Indian corn. This indicated that an Indian village once stood near the spot. In ploughing, several arrow-heads and other Indian utensils and implements were turned up, and among them a peculiar-shaped blue flint stone, smoothly worked in a form to be held in one hand, with a blunt edge, as if it might have been

used for chipping or bruising meat, or some other edible. These stones are frequently found not only in New England, but in New Jersey and elsewhere.

In 1839, I was at the Giant's Causeway in Ireland, where I chanced to encounter a man who offered to sell me a stone that I saw very much resembled the one I have alluded to. I had, however, been pestered out of all patience by half a score of ragged men, women, and children, each and all of whom were clamoring for my custom, and with the rest of the crowd, after making a few purchases, I turned this latest of all the curiosity venders almost rudely away, and taking my seat in my jaunting car, drove off in the direction of Coleraine, which was several miles away. I could not, however, banish the recollection of the stone offered me by the Irishman, from my mind, and after getting to Coleraine, I left the ladies of the party at a hotel, and hired a horse and carriage to take me back to the Giant's Causeway, where on my arrival I commenced searching among the hovels for my quondam persecutor who had the Indian-looking stone implement for sale. I fortunately found him sitting in a miserable cottage, and asked him to show me his wares again. Taking the coveted stone in my hand and obtaining his price, I asked him to show me from where he obtained it. He thereupon accompanied me to a field, where he had, with others, been digging

ditches some three or more feet deep, and showed me, as he stated, the exact spot from whence he had taken it, which was at the very bottom of one of the ditches. This stone, with the other named, I still have in my possession. They are different in color, but both its finish and unfinish are so much alike, that I feel sure that they were of the same invention, and that the one that was ploughed up near the Indian village was made after a pattern that probably originated in Northern Europe, and was first brought to this country by the same hardy voyagers who chiselled the rock at Dighton, and may be, built "Arnold's Old Stone Windmill" in Newport, Rhode Island.

[From the Herald of Progress, Feb. 1, 1862.]

Life Immortal.

WHEN DOES IT BEGIN?

SOME days since I called with a friend on Miss Irish, a medium, who lives at 67 West Thirty-second Street, New York. I was an entire stranger, never having before seen her. Shortly after being seated at a table a slight rapping commenced. I was led to believe it was a little daughter I had lost when she was quite young, who sought to communicate, but did not indicate

my thoughts to those present. At my request my Christian, middle, and surname, were rapped out by the alphabet, together with the maiden name of my deceased wife, and finally that of my communicant, who claimed to be a daughter, that I had never known on earth, having been of premature birth. I queried if there were any other of the same relation and character with her. She rapped out that there were two others, making three in all. Upon the spirit manifesting affection, I said that if I was convinced she was my child I felt that I could return her love. Immediately the following sentence was rapped out: "Do you love me as well as Gertrude and the rest at home?" naming correctly the only child I then had at home, at a distance of nearly two hundred miles.

Some few days after this I called again on Miss Irish, and sat with her alone. The spirit of my deceased mother indicated her presence. I asked if the former communication was correct. She said it was. I asked the ages of the three children who had entered the spirit world prematurely. She indicated by figures the ages of 15, 13, and 10, adding that she was not certain of the second one being exactly correct. I asked why the spirits of these children had not before come to me through other mediums. She answered "we could not impress the idea upon them, as they were premature births, and your wife said it was better for

you to see them with her first; and if you had looked when you saw little Robinson you would have seen the other two standing near, now they will come to you equally with your other daughter." I asked what was meant by this, and received the following answer: "Your wife said you recognized her in a dream vision, but I do not know anything farther." I said such things were hard to believe. "Yes, it can be but belief to you, but it is real to me; realities are not hard to you, neither are they to me, but our realities differ. We recognize the law of reproduction, that cannot be thrown aside with its responsibilities, attractions, and loves; and those spirits whose maternal love has never been satisfied, take them as the mother would have done, and remain constantly near the earth mother with their adopted charge, until the natural period of parturition, when the foundation of the mind is built, after which the spirit mother takes the responsibility of developing it." I asked if my wife had assumed charge of these children. "Yes, she has, and often other mothers do, but as often not, for that depends upon the law of attraction, as it is developed in the child towards the earth mother." I asked if my wife was not greatly surprised on meeting these children in the spirit world. "Yes, but not so much so as if she had murdered them." I said their recognition must in such a case be terrible. "Mothers think so when they meet their little murdered ones here. That

recognition becomes their punishment, and a terrible one too; but no worse than the crime for which they suffer deserves." I asked how it was that my wife had shown herself to me in the vision before spoken of. My spirit daughter was sent to inquire, and returned for answer: "She says she held him in her arms as a nursing child."

Now for the facts. Some four or six weeks before this I had, in a dream, a very vivid view of a female form, resembling that of my deceased wife holding a child, as if nursing, in her arms, being the only vision of the kind I ever had. My youngest child is nine years of age. Some twelve or fifteen months previous to his birth, an immature birth of a male child took place. By reference to memoranda, since my return home, I find that another immature birth took place (sex unknown) in September, 1846. These dates correspond with the ages of two of the spirit children. I have no data by which to arrive at the age of the other, farther than that I remember it occurred very shortly after conception, and not long after the last named.

These embrace all that really occurred, and consequently the spirit revelation substantially agrees with the real facts, one ounce of which, in all cases, I think, worth *not one* pound, but one thousand pounds of theory, such as is at the present day confusing, confounding, and mystifying the beautiful and glorious dispensation that is so

freely outpoured from the spirit world, and from which all may receive both instruction and consolation, who are willing to seek it in that child-like spirit which is alone receptive of the highest and purest forms of truth.

[From a pamphlet printed in 1875, entitled "Essays: Moral, Spiritual, and Divine."]

Prophecy.

SEVERAL months before the commencement of the late civil war, at a period when but few believed such an event probable, the compiler of these papers (T. R. Hazard) queried with the controlling guide of Mr. John C. Grinnell, of Newport, Rhode Island, to know what would be the result of the agitating questions that were then convulsing Congress and the nation. The following communication, which I now copy from the Providence Times of January 7th, 1861,* was the answer received:—

"Everything looks confused; maddening elec-

* On referring to the original written communication now in my possession, I find the following indorsement thereon:—

"This communication was handed me for insertion on the 20th of December, 1860, but declined.

"JAMES ATKINSON,

"*Editor of the Herald of the Times, Newport, R. I.*"

tric shocks seem darting hither and thither. The scene is terrible. I hate to mingle with it. I see thousands and thousands bowing their heads in distress and woe. It looks as if dissolution and destruction were near at hand. I see blood! blood! Oh, carry me no further; I must go!"

Here the medium manifested signs of great distress, and shivered as with cold. A less sympathetic spirit next assumed control of the medium, and bade me hold his hands in mine, to restore warmth and vitality. I did so, and the second spirit resumed and said:—

"Everything before me looks dreadful: unless something is done immediately all will soon be distress, confusion, and bloodshed. But I see an antelope about to leap forth that I trust will stay some of the trouble. I see the chief Ruler of the nation surrounded by maddening and threatening influences that I fear will soon consume him. Death! Death! is written on their countenances. They look like monstrous, gigantic animals thirsting for the blood of the nation, and greedy to devour their prey."

Here a third spirit took control of the medium, and continued: "Many blame your present Ruler, but I cannot see much blame attached to him. It is the people who have thrown him into his perilous condition! They may accuse him of treason, but I cannot perceive that he is guilty of it. It needs a very wise head to act in his situation. He can-

not control the present state of things. I fear for him. I fear that something sudden and dreadful is about to happen to him, but I hope not. I have great sympathy for him. I see the great trouble he is in. Oh! how many inferior men to him have by their acts, machinations, and enthusiasm brought this trouble on him and the nation! 'Tis not the wise heads either of the north or the south that have caused the present trouble, but the inferior. The end is *Waste!* DESTRUCTION!"

[From the Providence Journal, February 15, 1876.]

Propheoy.

WHEREVER the Anglo-Saxon race plant their foot, they *stand*, and civilization of the *clean shirt* and *clean sheet* order prevails and progresses. Every continent, and almost every island of the world is at present dotted thick with the colonial settlements of this all-conquering, all-absorbing race, which is yet destined in the providence of God to convey its civilization and language to the uttermost parts of the earth. It is mainly through manufactures and maritime commerce that these great ends are to be carried forward and accomplished, and from the signs of the times, without having one dollar's worth in any kind of manufactures whatever, I do not fear to hazard what little

reputation I may have for foresight in asserting that by or before the commencement of the twentieth century, the whole cotton machinery now in the United States will not supply the demand there will be made upon us by foreign countries alone for cotton fabrics.

[From the Providence Journal, February 4, 1878.]

Re-materialization of the Soul.

Of all the discoveries or inventions, whether of men or the "*spirits*," that have transpired in the nineteenth century, that of the physical materialization of departed souls, so as to make themselves tangible to physical senses, is, perhaps, the most remarkable. For some years past, I have been repeatedly told by my spirit wife, that before my coming to join her and our children in the unseen world, she and they would be able to clothe their soul forms so perfectly with the habiliments of earth, that they would return and remain with me in our old home for *hours* together, and be as tangible to my senses as they were in earth-life. Since I was first told this, what is called "Spirit Materialization" has had its commencement, and in many scores of instances my Spirit friends have, under favorable conditions, shown themselves to me in their full forms, sometimes as

mere shadows, and at others with wonderful distinctness, so that I could recognize their individuality beyond a doubt.

I think that the most remarkable instance of this kind that I ever witnessed occurred a short time since in the city of Boston, in the presence of a lady Medium of a highly sensitive organization, who, on that account, taken in connection with the unrelenting war that is now being so fiercely waged by many of the conductors of the secular and religious press, against the "Mediums," that are used by the angels for their beneficent purposes, prefers that her name should not be revealed to the public.

I called recently one evening on this lady and her husband, merely to pay a social visit. They were not citizens, and had but a day or two before taken the apartments in which they were located in a public building, by the week. Partly in jest, I proposed that the husband and myself should sit outside, whilst the lady sat within a little closet that opened into the room, and see what would be the result. My request was finally acceded to. A shawl was tacked above and drawn across the open doorway of the closet, and the medium took her seat inside, whilst I sat immediately in front, within two feet of the curtain. The moon was shining through the large windows, shielded by gauze-like curtains, directly

into the room, so as to render, with a little gas-light, everything in it quite distinct.

As this was not the seance I have referred to as being so remarkable, I will not now dwell, but simply say that the form of my wife was first presented, looking almost as natural as when in earth-life. She opened the curtain several times, and whilst she held the fold back with her left hand, she patted and fondled my hands and head with the other, and finally stooped over and put her arms around my neck and kissed me, her dark, luxuriant hair hanging down in long ringlets beside her cheeks, just as she wore it in early womanhood. My wife remained with me several minutes, and when she retired, my recently departed daughter, Gertrude, opened the curtain and saluted me tenderly. Her hair, complexion, form, and height corresponded with hers on earth, though her features were not so distinct and fully materialized as those of her mother. Before leaving, she put her arm about my neck and kissed me.

When Gertrude retired, her sister Fanny, who passed away last February, came next, with all her distinctive attributes of hair, complexion, contour of face, height, person, etc., with surprising exactitude. She also patted me on the head, and fondled my face and hands, but did not acquire sufficient power to kiss me. When Fanny left, her sister Anna appeared, unlike all the with dark hair and clear brunette com-

plexion, corresponding with her earth-form and accompaniment. She, too, fondled my face, hair, and hands, but did not kiss me. When Anna retired, her sister Mary came next, who passed away, in New York, some thirty-five years ago, aged two years and three months. Mary was taller than either of her sisters. Her hair and complexion were both light, corresponding with their earth characteristics. She was remarkably erect and graceful in figure, and had a most seraphic expression of countenance. She did not either kiss or touch me, as the others had done.

During the time my wife and daughters were visible, I repeatedly observed the Medium in her seat; her garments were dark. Shortly before the close of the seance, two male spirits presented themselves, dressed in dark clothes (the others had all appeared in the purest white), who purported to be, the one a friend and the other a family connection of mine, as I have no doubt they were, although their features were not sufficiently distinct enough for my recognition. This seance proved so satisfactory that I arranged to come to the same place on the next evening but one and repeat the experiment, knowing from long experience that spirit manifestations of all kinds occur more readily in apartments that have become magnetized (so to speak) by a continued presence of the medium, through whose occult powers they proceed. On this evening, instead of

sitting close to the curtain, the lady's husband and myself sat some four feet away. We had not been seated five minutes before my wife walked out of the closet in full form, clothed in a beautiful white robe, that entirely enveloped her feet and trailed on the floor. As on the previous evening, I took her hand in mine, and found it, as is often the case with materialized hands, to be of a velvet-like feeling, and very cold. This I remarked to the spirit, and asked her if she could not make her hand as natural and warm as when in earth-life. After retiring within the folds of the curtain several different times to obtain materializing power (as the spirit alleged) from the person of the Medium, and again reappearing, she, at length rapped out by the alphabet these words: "sit sideways," the magnetism of our eyes when meeting hers being prejudicial, as most candid investigators of the phenomena soon learn by experience to be a general rule. After we had changed our positions to correspond with this request, it was again rapped out, "do not touch me." Hitherto, as my wife reached out her hand to me, I had generally taken it in mine. This I now forbore to do, and was amply repaid for my forbearance.

The conditions seemed to be now almost perfect, and there was not a ripple of doubt or suspicion in the minds of any present, to disturb the harmony.

Those not acquainted with the wonderful phenomena of Spirit Materialization, can have but little conception of the extreme nicety and delicacy of the conditions through which alone it can be successfully conducted. The steady gaze of a doubting or over critical eye, upon a partly materialized spirit, may render all its efforts to fully materialize abortive; whilst a vindictive, malignant thought, cast by some vicious or ignorant individual present in the circle towards the helpless entranced Medium, may prove as fatal to the manifestations as would the kick of an infuriated jackass to the procedure of the nicest chemical experiment, if the blow of the brute was directed to the shattering, in a thousand pieces, the nicely arranged apparatus, or planted fully in the face of the operator, at the moment he was about to exhibit the wonders of his art. There were none of these depressing or malign influences present on this occasion, and my wife was able to draw sufficiently upon the vital elements of the Medium, to present herself almost exactly as she appeared when in earth-life. She came out of the closet during the evening no less than *twenty-three different times*, and moved about with almost the same ease she was accustomed to when in her earth home, passing to and fro in front and behind our seats so naturally, that a stranger to the phenomena could not have suspected her to be other than of mortal mould.

I was suffering at the time from the effects of a severe cold, on which account my wife manifested much solicitude, and repeatedly manipulated my head and chest with her hands, retiring ever and anon into the dark closet to recuperate her powers and gather the necessary heating elements to impart to me. More than once she threw her arms around my neck, and tenderly embracing me, pressed her lips to mine in a succession of kisses; her long, dark hair hanging down the sides of her face in luxuriant curls, exactly as she used to wear it in early womanhood. From the very first, her lips and face had been of a natural temperature, whilst her hands, as before stated, being probably less fully materialized, were at first unnatural in their texture, and very cold. As the evening progressed, both of these peculiarities gradually subsided, so that for an hour or so before the close of the seance, her hands and fingers assumed, both to the eye and touch, a delicate appearance, whilst their temperature became of the natural warmth. The feeling imparted by their long manipulation of my hair, face, and chest, was soothing and delightful, and very perceptibly diminished the disagreeable sensations caused by my malady.

Once (and once only, until the close), during the evening, my wife's earth form was dematerialized for a short time. Whilst she held the curtain apart in one hand, her whole form was distinctly to be seen standing just within. It

gradually sank downward, as if passing through the floor, until it disappeared, and the curtain closed for a short time, when it was again opened and my wife walked out and came to me as before. On one other occasion my wife remained passive within the closet, whilst a female Indian spirit (a familiar of the Medium) manifested. The Indian walked out in great strength, clothed in a picturesque costume of several colors. I asked her to let me look at her moccasin, when she lifted up one foot for me to examine it. The moccasin looked and felt like cloth, and I asked the spirit to make one for the occasion, of hair or such material as the Indians generally wore. She closed the curtain for a few moments, and again came out, and presented her foot, which was then covered only with a stocking, but as she manipulated it with her hand, it became gradually encased in a moccasin, made apparently of a material resembling both feathers and hair. The lady Medium remained entranced within the closet about two hours and a half, two-thirds of which time, at least, my wife was fully materialized, and to be plainly seen by both myself and the gentleman who sat beside me.

At the close of the seance, the Medium's spiritual guide told me that the reason why my wife had occupied nearly the whole evening, was in consequence of the solicitude she felt on account of my indisposition, regretting that she had not

the power to minister to my wants now, so fully as she used to when in earth-life.

Upon the whole, this "spirit seance" was, of all the hundreds I have been present at, one of the most entirely satisfactory. Nor can I, after witnessing what I there did, doubt but that our friends in the spheres above will soon perfect the science of materialization to the degree that will admit of their returning to earth (as promised) under the proper conditions (which must be awarded to them by their earth friends in order to insure success), and remain for hours together with congenial minds, as palpably and as really as they ever walked the earth in their society, before their departure from mortal life.

My wife seemed in every respect as real and life-like as I ever saw her on earth. To so fully materialize, she had, probably with the consent and assistance of the Spirit Guardians of the Medium, abstracted a full half or more of the elements of her life, and had the materialized spirit, when thus clothed upon, been recklessly seized upon by some ignorant man, with but little development of aught but the most brutal instincts, and resolutely held in his grasp, the Medium would, from necessity, have been found dead in her chair, or, with frenzied shrieks, striving to escape from his embrace, half dead with fright, and suffused in her own blood (by force of Spirit Law not understood by mortals).

[From the Evening Bulletin and Journal of October 9, 1879.]

The Angels are Coming to Stay.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

"In that hour Jesus rejoiced in spirit: and said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Luke x. 21.

"Verily I say unto you, who shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15.

I HAVE recently been present at thirteen spiritual seances (so called) held on my own premises, in the presence of Mrs. Mary A. Hull, who is, probably, one of the very best materializing mediums, either in America or Europe, who, with her husband, has been staying a few weeks at Vaucluse.

It would require the space of a large volume to contain the substance, and the pen of an archangel to describe the transcendent beauties of what passed at these seances. Sure I am that no right-minded person could have been present and witnessed what transpired, without feeling in his inmost heart and spirit, that death is indeed no cause for "sorrow nor crying," but rather of rejoicing, and that it is, when fully comprehended, to be regarded as a most beneficent provision of "the Father" for the freeing of the soul (the real

immortal body of man) from its temporary clothing of flesh, so as to enable it to enter into a higher sphere of existence, where all are known to each other for exactly what they are worth, and gravitate to the surroundings and conditions their culture and good works on earth have fitted them to occupy, irrespective of color, race, or creed.

Before proceeding to attempt to give a necessarily meagre outline at the best, of what occurred at these seances, I will just remark, for the benefit of uninitiated readers, that in the "form materializations" it is held that the departed spirit really returns to earth in its own proper, invisible (to mortal eye) body, and by means of some subtle occult alchemy, not comprehended by mortal scientists, is enabled to reclothe its spirit form with elements extracted from the body of the sleeping medium and the surrounding objects and atmosphere—very much after the manner of creations of earth, so as to present a likeness more or less perfect (according to the harmony of the conditions) to what it was in different stages of earth-life. So, too, as seclusion and the absence of light seem to be necessary concomitants in the gestation and early stages of all earthly growths, whether animal or vegetable, a like law seems to prevail in "spirit materialization," which may explain why the mediums are generally obliged to occupy positions in the dark, while sitting for that phase of the spirit manifestations. So heavily

is the materiality of the medium sometimes drawn upon in perfecting spirit forms, that in some scientific experiments recently conducted in London, it was found by seating the lady medium in a scale, that her weight diminished proportionately as the spirit form became more and more perfected and compact, from over 140 pounds (her weight when in a normal condition) successively to some eighty, sixty, and less than forty pounds, thus showing in the latter instance, that more than two-thirds of the elements of the medium's body had become absorbed by that of the spirit present. If in such a state of proceedings the spirit form had been roughly grabbed, and its *mortal* clothing of flesh and blood held firmly in the grasp of a strong, grossly organized man, it may be readily conceived how fatal the shock might be to the attenuated, sleeping medium, were it not that his, or her guardian spirits (always present on such occasions) seem, in most instances, to possess the power to transfer the minor mortal elements that remain with the medium, quick as a flash of light from the cabinet to the spirit form, and thus save the life of the medium, though at the expense of his or her being regarded by inexperienced observers as "frauds." Under such circumstances, the health of some of the best materializing mediums has been permanently injured, and I think, in some instances, entirely destroyed. Notably, was this phase of spirit mediumship exemplified in the

instance of Mrs. *Markee*, of Rochester, New York (formerly Mrs. Compton), wherein a fully materialized spirit, clothed (probably) with one-half (or more) of the elements of the sleeping medium's material body, was violently seized by a strong man in the circle, and held firmly in his grasp. This necessitated the reuniting of the two parts of the medium's dissevered material body by the sudden transfer through spirit power of the sleeping medium from the cabinet, to the counterpart withheld in the grasp of its captor. The shock caused by this sudden and unnatural transition, and blending of the two parts was so violent that the medium's face and person were suffused with blood, and her vital organs and powers so impaired that when added to the disarrangement and prostration of a delicate and intensely sensitive mental and nervous system, caused by the outrage and the unjust comments of the public press, the poor sufferer's health, as I am informed, was entirely destroyed, and she remains to the present time a mere wreck of her former self.

In the future adjustment of our accounts, well may it be if the perpetrators of such outrages on the instruments the angels are using for the enlightenment and good of mankind, can enter the plea of ignorance to shield themselves from the anathema pronounced by him who said to his lowly illiterate mediumistic disciples: "It is the spirit that quickeneth, the flesh profiteth nothing;

the words that I speak unto you, they are spirit and they are life." And again: "It is impossible but that offences will come, but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones," viz., the spirit mediums of that day, and of all time past and to come. Where the conditions have been harmonious, I have on several occasions known spirits to stand just within the cabinet (the curtain being drawn apart) and gradually clothe themselves with mortal elements, find almost an imperceptible vapor without "form and void" enveloping them, which by degrees solidified into a tangible human form; and again I have seen the same forms when fully materialized stand directly in front of me and disappear as gradually as they came.

As the whole Journal would scarcely suffice to contain a *brief* relation of what occurred at all the thirteen seances referred to it, I will confine my narrative mostly to the phenomena that were presented at a few of them only, promising that eight of the seances were conducted in the nursery at Vaucluse, so familiar, of course, to my deceased wife and children—a small dressing-room being made into a temporary cabinet by fastening a scarlet window curtain across the top of the door. At seances held in the nursery on the evenings of August 10th, 14th, 17th, 18th, and 22d, all of my

deceased daughters came repeatedly, as also their mother and many other spirit friends, my wife and several of my daughters in succession taking my arm and walking to the upper hall and through it to several of the chamber doors into some of which they entered, and on one occasion descending to near the foot of the stairs.

On Sunday evening, the 24th of August, my wife came out of the cabinet very life-like and strong, and in so good a light, that it was impossible I should mistake her identity, as was the case with her and several of our daughters as they manifested on previous evenings. On this occasion my wife first made or *materialized* (as is most probable) a great quantity of fine lace which she placed on my head and manipulated, no doubt, for healing or strengthening purposes, as she and my daughters had frequently done on previous evenings (and on many occasions in times past), on one occasion entirely removing thereby an unpleasant faintness that I had experienced for some eight or ten days. On some evenings this lace was lit up with sparks (probably electric) which would snap as the lace was pressed on my head, imparting thereby, as was intimated, electricity to my system. From long observation and repeated experiences, I have become pretty well assured that when proper conditions and opportunities are provided for our spirit friends, the vitality and health of mortals (both mental and physical) may

be greatly strengthened and life prolonged by their beneficent healing ministrations through the instrumentality of spirit mediums, in this, the "laying on of hands," and divers other ways. The health of this particular medium is very delicate, and her guardian spirits are very loth to permit any specimens, however trifling, of the lace I have mentioned being taken away, as it contains (as alleged) more or less of the actual life elements of the medium. But nevertheless, on a subsequent seance to those referred to (my brother Joseph being also present), my daughter Anna consented to let me take two, inch and more square, pieces, one for each of us, from the great volume of lace she had just manufactured or materialized in our presence. Her extra careful preparation of these small portions of the lace tended to confirm me in the hypothesis that the lace is not wholly an impromptu manufacture, but that it really exists in the unseen world, where it is tangible to the spirits who manifest, though invisible to mortal eye, and that when the materialized spirit forms pour it out in rapid volume, from their manipulatory fingers, they simply materialize an invisible spirit entirely with the elements of earth in like manner as their own spirit forms are temporarily clothed upon at the seances. On this occasion my daughter Anna took a small piece of the lace and with both hands twisted and manipulated it for some time, and then holding a portion she had, pro-

bably, *permanently* materialized in that way with earth elements firmly in the fingers of both hands, she permitted me to take the other end, and whilst I pulled quite hard upon it with one hand, to sever it with a rather dull penknife I held in the other. This same operation was repeated before my daughter consented to let me cut off the second piece of lace. This theory seems to be in harmony with what our spirit friends affirm, that the cause and origin of all earthly things, whether animate or inanimate, is in the unseen world, we perceiving with our natural senses only the grosser materializations with which they are clothed by nature befitting this rudimental sphere.

To return from this digression: My wife next took my arm and walked out the doorway of the nursery into the upper hall, which is forty feet long by nine broad, and through the hall into my chamber, where she sat down in a large cushioned chair that always stood beside our bed and was an heirloom of the family, a distance of fifty-four feet from the cabinet. She now returned to the medium in the cabinet to renew her strength and then walked after me with a firm and graceful step to the head of the stairs that led to the lower hall. These stairs she descended, paused at the open doorway and looked into the library in which stood a lighted lamp, and then proceeded to the front parlor which she entered. This room was shut up and very dark, and I lost sight of her.

Said I, "Fanny, where are you?" She immediately came and touched me, then took my arm and led me to a centre table on which were several little mementos of her earth life which she apparently recognized and took severally in her hand. The distance from the cabinet to the parlor door including a double flight of stairs is eighty-four feet by measurement. She then retraced her steps, and, holding her long snow white cambric dress up in her hand, ascended the stairs (sixteen steps) with a firm, agile, natural step, and returned to the cabinet. On her way I inadvertently stepped on her dress, when she paused and turned inquiringly to me, disengaged it, and then proceeded on her way. On this evening, fourteen spirits came out the cabinet fully developed, including five of my on my head and manipulated—each in turn embracing and blessing me as they retired—as was daughters, who, as usual, made (or materialized) an abundance of fine white lace which they placed the custom of each one of my family.

The next seance, August 28th, was held at a summer-house that I keep locked night and day, the key in my desk. It is situated at the foot of a slightly descending broad gravel walk, one hundred and seventeen paces (some 320 feet) from the front steps of my house. My wife wearing on this occasion a tasty white walking dress (of fine and firm material, as usual), reaching just below her ankles, came from behind the curtain,

walked to the door looking towards the house, and gazed fondly for some time on the old familiar place now lit up by a bright, full moon. My daughters Fanny, Gertrude, Anna, and Mary then came in succession to the door and piazza of the summer-house, and severally gazed wistfully down the several shaded walks of the grounds. Saturday, August 30th, another seance was held in the summer-house. The moon was shining so brightly that we dispensed with lamp light. On this evening the spirits seem to have concentrated all the power in my wife, who, after manipulating my head as usual, whilst covered with lace, and tenderly embracing and kissing me as is always her wont on coming and retiring, she motioned to the medium's husband and myself to go out of the door so as to precede her. She immediately followed within a few feet of me, clothed in a white walking dress as before, abounding with fine white lace. On coming to the edge of the piazza she paused and daintly touched her white kid slippers to the gravel walk, as if to test her ability to walk on it. This she did several times and then firmly and gracefully stepped on to the gravel, and walked 33 feet (by measurement) up a path leading west towards a long arbor. On her way she stopped and tried to reach the branch of an English sycamore tree, which I bent down for her, when she plucked a leaf, and handed it to me. Again she stopped, and wrenched a small branch from a weeping willow, and handed it to

me. There was quite a breeze, and her dress was blown to and fro just as any mortal lady's dress would have been under the circumstances. She then returned for a short time within the summer-house, and coming out again, she walked down a path in an eastern direction forty-two feet, to a point near where two avenues diverge; down these she looked apparently with the most absorbed interest. She now returned to the summer-house, where she stood in full sight of us, out of the rays of the moon, for a few moments, and then came out, and stood on the east end of the piazza, and for a short time removed the veil from her face, so that we could see it in the full, bright light of the moon, after which she again drew the gauze-light veil over her eyes, and gazed long and fondly down a long, wide tree clump and shrub-dotted glade that leads at several meandering points to a little rivulet and artificial pond, the banks of which are deeply shaded with tall, ancient trees, a point of view which she had an especial fondness for when in earth-life. To all appearance, my wife was the very same being who had so often rambled with her infant family when in earth-life through the picturesque grounds of Vaucluse, laid out and planted by an English gentleman of great taste a century ago. She remained fully materialized on this evening for thirty or forty minutes, during most of which time she was walking to and fro out of doors. A

little pet kitten had followed us, and accompanied my wife in her incomings and outgoings to and from the summer-house, purring and rubbing itself against the skirts of her dress as familiarly as if she had always known her, my wife carefully avoiding stepping on it.

Monday evening, Sept. 1st, another seance at the summer-house, moon shining, but not so bright as on the last evening. My wife came out and walked west seventy-two feet towards the long arbor, returned, and came out and walked east down the middle avenue, 106 feet. Again came out and walked on the gravel walk leading north to the house, 63 feet, and still again down an avenue leading south of west, 30 feet.

Tuesday evening, Sept. 2d. Seance held in nursery. Hitherto the medium, her husband and myself, had been alone present. On this evening we were joined by my brother Joseph (lately returned from an overland trip round the world), whose presence was cordially welcomed by both the medium and the spirits, he being like myself void of the testing elements so inimical to spirit manifestations of the higher type. Several of my household spirits came as well as others, among the latter, *Agnes*, who was burned in a church at Holyoke, and is one of Mrs. Boothby's (25 Appleton Street, Boston) cabinet spirits, where my brother Joseph had seen and conversed with her, not very long since, I think; she seemed

particularly drawn to him, and after she retired into the closet, the tune of "Nearer my God to Thee," was hummed therein, a beautiful anthem that I have known Agnes to sing in a clear, strong voice as she knelt by my side (at Mrs. Boothby's) with her hand placed on my head and looking with most expressive eyes full in my face all the time in a good light.

Wednesday, Sept. 3d. I am in the summer-house (my brother Joseph with us). I will here just remark that the summer-house is of an octagon shape, twenty feet in its greatest length and twelve feet in its greatest breadth (exclusive of two piazzas), having a door opening on each side and end, three of which were closed the whole period of the seances, and kept bolted day and night on the inside, and the other locked with the key in my desk. There are no windows. The cabinet where the medium was seated is formed by a curtain at one corner inclosing a triangular space four feet and two inches in length, and two feet eight inches average breadth. All the power this evening seemed to be again concentrated on my wife, who came out very strong and fully materialized and walked west 135 feet to the "long arbor," which she stepped into, and then walked 29 feet to its further end, and sat down in the old familiar seat by my side, looking wistfully around over the different points of view. As we arose to return, she took my left arm in

her right hand, and, stepping down from the floor of the arbor into the avenue, gracefully turned her head and paused for my brother to give her his right arm, and thus escorted, with one on each side of her, she returned to the summer-house just as naturally in every respect as if she had been a veritable beautifully dressed lady of the finest earthy mould. My wife now returned within the door of the summer-house, but without entering the cabinet, quickly reappeared, and, preceded by us three (myself a few feet only in advance of her), she walked east 138 feet down the middle avenue. After she returned to the cabinet, we all took our seats, when my daughters Fanny and Gertrude both came out together arm in arm and stood some time in front of us. We all three then went out in front of the door of the summer-house, followed at my request by both my daughters, who stood in the door-way side by side, and looked hither and thither about the grounds with apparently absorbing interest, for some time. When they retired, we again took our seats, and my wife, clothed as usual in white, led the medium out of the cabinet and stood in front of us in plain sight, the latter wearing a black dress. My wife always moved with a noiseless step, but on this occasion the medium, to protect her feet from damp, had put on a pair of thick-soled shoes, which made quite a noise as she walked, partly because of the

thickness of the soles and partly because of the evident weakness of the medium, who seemed to drag her feet, as it were, with difficulty, after her, in consequence, no doubt, of her strength being much reduced through the loss of the elements that had been withdrawn from her vital forces wherewith to clothe the returning spirit with a mortal form. At my request my wife took my left hand in her right, whilst the medium, who stood on her left, took my right in hers. The difference in the texture of the two hands was unmistakably perceptible. Again, at my request, my wife led the medium to the door of the summer-house, in the opening of which they both stood for some time, as plainly distinguishable for all practical purposes, as if they stood side by side in the sunlight. In our walk to and from the summer-house, the playful kitten, as usual, accompanied us, without, apparently, causing any annoyance to my wife, but rather to the contrary, she manifesting pleasure in having it to play and purr around her feet, and keeping watch lest she should accidentally tread upon it. Not so, however, with a big Newfoundland dog, called Sailor, who, with a St. Bernard, nearly twice his size, keep constant watch and ward at Vaucluse, against the ingress of all unwelcome visitors, from whatever spheres. On this evening, Sailor made his appearance just as my wife was coming out of the summer-house, to enjoy her usual

walks. She did not retreat, however, as he playfully approached within a few feet of her, but simply motioned to me to take the dog to the house, which was done, she waiting quietly in the doorway until my return, when she soon again commenced her walk. I will here just say that it is very seldom the spirits speak in the presence of this medium (as they do in that of many), but on one occasion when materialized in the house my wife became so joyous, apparently at what she witnessed, that she placed her lips to my ear, and in a loud whisper articulated "Glorious!" very distinctly, three times repeated.

Friday, September 5th. Seance at summer-house, medium's husband, my brother, and self present. As on other recent occasions, no artificial light was used at this seance, the moonlight coming through the door (always open) being all sufficient. My wife came out of the summer-house and first walked one hundred and thirteen feet on the broad gravelled walk towards the house. On her return she seemed very desirous to make me understand something, which I could not do. She at last motioned me to go ahead of the others in our usual walk, which I did, but in a direction she did not seem inclined to follow. We then took another course, I resuming my position in rear of the others, and proceeded down the middle avenue to the eastward; she followed us seventy feet to a point where a narrow, densely shaded,

serpentine path led off at her left to a long winding avenue that lay on the outskirts of the shaded grounds, and skirting an orchard of apple, pear, and peach trees, that was protected on every side by tall forest and ornamental trees. Here my wife ceased following our lead, and turning off, went up the narrow path, to near where it entered the avenue near the southeast corner of the orchard, then beautifully lit up with the rays of the recently risen moon, now a little past its full, in the gleaming rays of which she herself stood and gazed with apparent delight on the enchanting scene before her, as she no doubt remembered doing when in earth-life, and hence her desire to make her wishes known to me, that we might precede her in the direction she wanted to go, and thereby make a magnetic "string" (as the Indian guide of the medium called it) to pilot her on the way. On our taking our seats again in the summer-house, my wife led the medium out of the cabinet for the third time, and as the two stood side by side, she motioned to us to stand outside the door in the moonlight. This being done, the spirit led the medium, as she did on a former occasion, to the open door where the two stood within a few feet of us side by side, for a minute or two. As on all former occasions, the step of my wife (as well as of all the other spirit forms) was noiseless, whilst that of the medium sounded like that of a feeble child wearing its mother's heavy win-

ter shoes, which it had to drag with difficulty as it tottered along. We estimated that my wife remained fully materialized that evening, without intermission, for at least ninety minutes, more than half of which time she was rambling about the grounds. On each successive evening she had extended the length of her walks, and could the medium have remained at Vaucluse a few days or weeks longer, both my brother and myself think that my wife would have been able to extend her walks to every part of the picturesque park containing seventeen acres, diversified with hill and dale and scores of pleasing surprises and accompaniments.

I forgot to say in its proper place that on one moonlight evening my wife spent quite a time in pacing back and forth on the piazza of the house with a quick, agile step, as she no doubt had been accustomed to do when in earth-life.

Sunday, Sept. 8th, we held the last seance, this time in the nursery, the evening being overcast and unpleasant. Twelve or more spirits materialized, a majority of whom had not been seen by us at any of the previous seances. Among these my brother Isaac, recently deceased, showed his form just within the curtain quite plain, dressed in a dark-brown suit. The late Lloyd Minturn, my wife's brother, came out of the cabinet so thoroughly materialized in every particular that it would seem no one who ever knew him could

mistake his identity. His features, dark brunette complexion, black moustache and hair, attitude, dress, and style of hat, were altogether unmistakable. He wore a complete dress suit of black broadcloth, apparently of the finest material and most approved cut, and the sparkling white bosom of his shirt being widely exposed to view, which was a striking characteristic of his when in full dress on *dining out*, or an evening party. The perfection of his identity was absolutely startling, which seems the more remarkable as he had never materialized before in the presence of this medium, nor so far as I am aware, but once before in that of any other, when he came to me as distinct and unmistakable as on the present occasion, clothed throughout in a cross-barred Broadway promenade suit, that I perfectly recollect seeing him wear more than forty years ago. Lloyd was by nature a very strong-willed decided character, which may account for his vivid materialization.

[From the Newport Mercury, June 11, 1881.]

What Clothing do the Angels Wear?

If my senses are to be relied upon, I not only believe, but I know that for the last quarter of a century I have through the mediumship of exceptionally gifted human instruments, been put in

pretty close rapport with the future or unseen world, and that I have enjoyed tangible and undoubted communion with many thousands of returning spirits who were once tenants of mortal bodies on earth. The teachings of these returning spirits are often somewhat diverse on many subjects, but in one thing all who have progressed in a good degree beyond the erroneous views imbibed through education agree, viz: That in the next stage of man's existence, his house, his home and surroundings in every particular are beautiful and enjoyable just in proportion to the goodness of his life and acts on earth. My spirit wife and children have often essayed to convey to me some idea of the beauties of their spirit home, but they tell me that it is impossible for mortal senses to comprehend the nature of spiritual existence; but that one thing I may rely upon as certain, and that is, that every good act of my life, every kind word I may utter, every act of charity I may bestow, however trifling, every tear I may prevent the shedding of through sympathy with human suffering or otherwise, every pang of pain or sigh of distress I may relieve or alleviate, whether in man or any breathing creature, adds not a fanciful, but a tangible beauty to the spirit home they are assisting to prepare for me as really and truly as another and another fine painting or gem would adorn the walls and fixtures of our dear old home at Vaucluse.

The following beautiful lines by a gifted lady of Boston, convey like ideas to some I have endeavored to express, in greatly more pleasing words.

LINES TO M. E. W. S.

QUESTION:

You asked me one day so merry,
"What do the spirits wear?
Where do they get their raiment;
Is it with thought and care?"

ANSWER:

You are daily making, darling,
The robes that you will own,
In the realms of light and beauty,
And their splendor will be known

By every deed of kindness,
Your many acts of love,
To earth's weary, stricken children,
Reflected all above.

When you raise a fallen brother
Who has stumbled by the way,
A robe of light is woven,
Fraught with a heavenly ray.

When you strive to banish error,
To crush out weakness (sin),
You are making golden sandals
With which to enter in

Those regions of the blessed,
Which will in time be thine,
And *charity* for *others*
A veil will then entwine,

To shield perhaps the weaker,
And as you then embrace
This friend or stranger, darling,
A web of finest lace

Is yours, for any purpose
That you may need employ,
But the *prize* of prizes truly,
Which gives the greatest joy,

Is the necklace on your bosom—
Of pearls, a priceless gem,
And the crown upon your head,
A wondrous diadem.

Whence comes it, you will ask me,
It is the tears you've shed
In lowly, sad contrition,
When, by the Master led,

You have seen your sins as scarlet,
With tears have washed them white,
Now, as reflected jewels,
As radiant beams of light.

They are yours, if you have *earned* them,
Each garment that you wear;
So, darling, weave in earnest;
With thought and anxious care.

For *those* we cannot borrow,
Nor beg, or steal, or lend,
We clothe by our own effort:
Pray God, the grace to send

To clothe our spirits rightly
With humility and love,
That we may be accepted
Of God—who reigns above.

C. S. H.

[From the Banner of Light, Feb. 11, 1882.]

Freedom from Class-Legislation and Diplomatic Tyranny.

WHILST I approve with all my heart of Dr. Buchanan's objects, as stated in his enunciation in the *Banner of Light* of Sept. 24th, I do not at present perceive how they are to be promoted by the method he proposes to pursue. He suggests "that a system of registration shall be established which will record every death, and the name of the attending physician, with his school of practice, as stated by himself, and the length of attendance by each physician in cases of fatal disease." I may not fully comprehend Dr. Buchanan's meaning, but to me he seems to take it for granted that every sick person in the country, without exception, is necessarily attended by a physician of some one of the diplomatic schools, and that the doctors one and all have exactly the same number of patients. If not so, let me ask how would a table of the proposed statistics prove the comparative value or worthlessness (as the case may be) of the medical treatment of the different schools of medicine? Or how would the tables enable us to judge of the value, or *vice versa*, of the medical treatment of any or of all the regular school physicians, when compared with that of their entire absence from patients? My decided belief is, that, all things

being equal, far more patients recover, in proportion to their number, simply under good family nursing than under the treatment of regular diplomated physicians.

I candidly believe that an honest death-bed confession would compel a great majority of the doctors of the regular diplomated schools to corroborate my views in these particulars. Some forty and more years ago I chanced to be thrown a good deal in company, at the Bellevue Hotel in Newport, with the late Dr. Francis, of the city of New York, Dr. James, of Albany, and Dr. Faug, of Quebec. They had all acquired fortunes through their medical practice, and retired from active business, whilst they each stood at the head of their professions in the several cities named. I associated with all of these eminent physicians on free and cordial terms, and one day whilst we were sitting together, and conversing on medical subjects, I asked them to give me their individual opinions in regard to the value of medical treatment. They one and all individually replied to my query, to the effect that whilst there were many physicians who did good there were so many others whose practices were harmful, that the profession might be dispensed with without causing injury to the average health and longevity of the human race. To show that these venerable and successful physicians did not stand alone in their views among the brethren of their profession, I will

make a few quotations from a petition to the Legislature of California — which afterward, through the combined influence of the Doctors of Medicine, Divinity, and Law, passed an act, now on the statute book, by virtue of which it was charged in court, without contradiction, that the mere act of a mother caressing her infant child with the object of relieving pain or distress, subjects her to the penalty of a heavy fine and imprisonment, one-half the amount of the fine, I think, going, as in some other States, where similar laws have been passed, to the benefit of the diplomated M.Ds.

The older physicians grow the more skeptical they become to the virtues of medicine.—*Prof. Alexander H. Stevens, M.D.*

As we place more confidence in nature, and less in the preparations of the apothecary, mortality diminishes.—*Prof. Willard Parker, M.D.*

Taking the general run of practitioners, we can convince ourselves that the most of them evince nothing but the rudest empiricism, under the cloak of science.—*Hartmann, M.D., of Vienna.*

No better evidence can be offered of the ignorance of the profession generally, as to the nature and seat of any disease, than the number and variety of remedies that have been confidently recommended for its cure.—*Dr. Mackintosh, of Edinburgh.*

The science of medicine is founded on conjecture, and improved by murder.—*Sir Astley Cooper, M.D.*

The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except that they have already destroyed more lives than war, pestilence, and famine combined.—*Dr. John Mason Good.*

In all our cases we did as other practitioners did—we continued to bleed, and the patients continued to die.—*Dr. Madden.*

We have done but little more than multiply diseases and increase their fatality.—*Dr. Benj. Rush.*

There has been a great increase of medical men of late years, but, upon my life, diseases have increased in proportion.—*Dr. Abernethy.*

More than thirty other regular doctors' certificates of like quality as the above are attached to the California petition, and I could readily furnish scores, if not hundreds, more such. Since my memory, the shops of phlebotomists were nearly as frequent at the street corners in Philadelphia as grog-shops are now, and far more destructive to health and life than the latter ever were. The M. Ds. of the old saddle-bag schools then rode on too lofty horses to condescend to the mechanical operation of bleeding their patients to death, but employed a deputy to do the work for them, after the manner of our modern sheriffs, who hire a Jack Ketch to put the finishing stroke to the victims of the law, with this difference, that in the former case the Jack Ketch of the M.D. collected his fees from the estate of the murdered patient, whilst the hangman receives his at the hands of the sheriff. Whether the doctors of that day went snacks with the phlebotomists, as they now do with the apothecaries who furnish their poisonous compounds, I am not able to say with certainty, but think they did not, and that the practice now in vogue between the doctors of medi-

cine and apothecaries has resulted from the march of modern improvement, the game of "You tickle me, and I'll tickle you," having been found alike profitable if not indispensable to the success in life of the parties on either side of the conspiracy.

The idea of dividing with the druggist may have been first suggested to the doctors from the difficulty they found in collecting their bills from the poor, which they were unable to pay in large amounts during life, and who left little or no property at their death, but who, nevertheless, however poverty-stricken they might be, would manage, by hook or by crook, to get the wherewithal to pay for the medicines furnished from day to day by the apothecary. Thus the idea would naturally present itself to the mind of the prescribing doctor, that he should be allowed some thirty or forty per cent. of the apothecary's profits, especially as it was mainly through his agency that customers were sent to his shop. To any fair minded druggist, the justice of this claim must be apparent, especially should it be accompanied by a tacit understanding between the two worthies, that what the one received as his share of the profits, should be made up to the other by his ignorant patients through an increase of medical prescriptions from the doctor. I understand that some apothecaries allege that their best customers for medicine are from the poorer classes, and I believe it is pretty well known, that the Irish poor,

are, as a class, almost ravenous after medicine. If any one doubts this, let him live for a while in a a hotel where Irish servants abound, and he will probably find that he may leave almost anything exposed with safety in his lodging room, except liquors and medicines, both of which seem to be alike attractive to the servants. Whether this insane passion for medicine has been inculcated by doctors, after the manner I have described, until it has grown into a habit, I would not positively say; but I am just charitable enough to suppose, that a fraternity that will advocate the fining and imprisoning a poor woman for fondling her sick child, must be vile enough to be guilty of any meanness under the sun.

The writer was one of the early manufacturers in Rhode Island of woollen goods, at a time when both the spinning and weaving of the yarn were performed in families scattered widely over the country. My business necessarily brought me in contact with the homes of many of these, wherein I witnessed many heart-rending scenes of suffering and death—caused, as I soon learned by observation, not through the necessarily fatal effects of the sickness, but by the malpractice of the physician. It mattered not how trifling the malady might be, let but the doctor get a foothold in a family, and sickness unto death was almost sure to follow. As Dr. Madden truly says, the doctor "did in all cases as other practitioners did, they

continued to bleed, and the patients continued to die," until one, two, three, and even five were sent to their graves from one house, to my knowledge, from the alleged effects of slight maladies that little abstinence, or a cathartic and sweat, would have remedied in a few hours or days, as was afterwards exemplified in scores and hundreds of instances. The country M.D. of that day was an exact personification of the destroyer presented to the clairvoyant vision of the Revelator, making his daily rounds among his dying patients, with his death-dealing lancet and saddle-bags stuffed with poisons, mounted on the "pale horse; and his name that sat on him was *Death*, and HELL followed with him." For truly no worse hell need be pictured to the imagination than I have witnessed in instances where the strong man has been bled until not a drop more of the life-element could be drawn from his oft-depleted veins, and left to groan aloud in agony, without a drop of fresh water being permitted by his ignorant murderer to pass the sufferer's lips to alleviate his scorching thirst or cool his burning veins.

Singular as it may seem, the more patients that died under a doctor's hands in that day of medical ignorance the greater became his fame, for if one of his victims lived out of ten, the death of the nine was attributed to the mortal virulence of the disease, whilst the recovery of the one from such a terrible malady was regarded as a proof of

his consummate skill; whilst the fact was, the nine died from the effects of the doctor's malpractice, whilst the tenth recovered in spite of it. I am acquainted with an aged doctor, now living in Rhode Island, who assured me that he knew he had, through ignorance, been the innocent cause of bleeding to death an hundred patients. "Now," said he, "nothing would induce me to hold a patient's arm to be bled." I thank God and the angels that, so far as I know, I was among the first, if not the *very* first, who publicly denounced the death-dealing practice of blood-letting (and this more than sixty years ago), greatly to the disgust of the doctors, who reproached me with meddling with a subject that none but regularly educated physicians had any right to approach. From this time (about 1820) the practice of blood-letting began to slowly subside, first around the great centres of civilization, where the people were the furthest advanced in thought and self-culture, and from there penetrating slowly the remoter rural districts where ignorance most abounded, in every instance the reform being induced by the outside pressure alone, for, although "the Ethiopian *should* change his skin or the leopard his spots," never yet has the world witnessed an instance wherein an organized body, whether ecclesiastical or medical, has commenced a reform of its error or abuses from within itself.

Nor is the reform by any means now complete.

Until recently the science ("falsely so called") of medicine has been founded altogether on the fallacious allopathic error of alleviating the effects of disease at the expense of aggravating its cause. Formerly, when the ignorant patient found that his pain or oppression of any kind was relieved by blood-letting (as it always is), he could but think that it was in the direction of returning health; nor did he or his friends ever dream of charging the oft-recurring symptoms with added violence to malpractice, but to the last they all regarded the family doctor as a savior rather than a destroyer, until, by repeated applications of the lancet, all the vital fluid that could be was drawn from the veins of the sufferer, and the whole inward man became a mass of seething inflammation and corruption, when death ensued. Countless millions of human beings have thus been sent to untimely graves at the hands of blood-letting doctors.

No longer permitted to use the lancet by a better informed public, the physicians adopted another more subtle but scarcely less hurtful expedient to alleviate the effects of disease at the expense of aggravating the cause, by an increased use of opiates and narcotics, notably morphine, which, by paralyzing the vital organs and poisoning the blood, produces very similar fatal effects to those attending the now obsolete practice of blood-letting. As illustrious examples of the fatality at-

tending the two modes of medical practice, I may say that our first President, George Washington, as is now generally conceded, was sent to his grave through the malpractice of blood-letting physicians, in other words, he was bled to death; whilst our last President, the world-lamented James A. Garfield, met a similar fate at the hands of an assassin and the slow but sure fatal action of (if Dr. Buchanan has the correct figures) four hundred and thirty-two grains of morphine, administered in small doses, to alleviate the effects at the expense of aggravating the cause, by the sufferer's well-meaning but miseducated physicians. So say the "quidnuncs" of to-day, and so will say impartial history a quarter of a century hence.

Under despotic and monarchical rule, the only method left open for reformers to pursue in order to establish their peculiar innovating views, was by individual suffering, after the manner of the Quakers, who only obtained recognition and the right to worship God according to the dictates of their own conscience by an untold amount of tribulation, robbery, and persecution, and the sacrifice of hundreds of lives by imprisonment and the gallows. At one time more than four thousand of those innocent people were incarcerated in loathsome prisons and dungeons in England alone, hundreds of whom perished during their imprisonment in such places. Something similar to the persecution of the Quakers has been and is now

being meted out to Spiritualists in the same realm, notably in the instances of Dr. Monck and Mrs. Fletcher. How far the injustice bestowed on these martyrs to the truth of modern spiritualism may tend to produce a favorable reaction in Great Britain, remains to be seen; but unless history is unreliable, these individual sacrifices cannot fail to act favorably to the cause in which they suffer.

If our healing mediums in the United States would stand firm and be willing to go to prison and to death in behalf of their angel-inspired gifts, against the assaults of the doctors of medicine, it would probably in the end bring about a reaction in public opinion, that would, of itself defeat the malice of their enemies. But it strikes me that another door is left open in America, through which like results may be obtained with less individual suffering. I mean by bringing the influence of the liberal masses in the United States to bear, in some organized form, on the law-making powers of government, both state and national. Let such a political party be instituted, under the right kind of auspices, having inscribed on its banner "Freedom from class and diplomatic tyranny," and I see no reason to doubt that hundreds of thousands of liberal-minded men might be brought to act in concert, in behalf of its principles, at the polls, including vast numbers of voters who now employ doctors of the regular schools, not because they have any confidence in

their medical aid, but simply for the reason that public opinion requires that in case of sickness in their families they should call in a regular bred physician, to screen themselves from the ill-natured remarks of Mrs. Grundy. If such a political party, including all the liberal classes in the United States, could be properly organized, having its headquarters and journalistic organs in Boston, New York, Philadelphia, Chicago, Cincinnati, or St. Louis, with auxiliaries in every State and Territory or congressional district in the Union, I cannot but think its beneficial effects would soon be experienced to a degree but little dreamed of by many Spiritualists. Nor is it to be expected that a more favorable juncture for the formation of such a political organization will ever occur than the present. The miserable failure of some six or eight of the most eminent physicians in the land, both as regards the medical treatment and diagnosis of the case of our lamented President, as revealed beyond a question by the *post-mortem* examination, has been made known through the public press to every man, woman, and child in the Republic, and prepared them to examine with candor the comparative value of allopathic treatment of disease, and that now so generally practised by spirit mediums, viz., "*The laying on of hands.*"

[From the Providence Journal, August 5, 1881.]

Healing by Laying on of Hands in the Nineteenth Century.

"He that believeth in me, the works that I do shall he do also; and greater works shall he do; because I go unto my Father."—John xiv. 12.

SOME ten months ago I began to feel an internal soreness in the interior of my left heel, which increased until I could not bear my weight on it without perceptibly limping. Some months subsequent to this attack my right ankle and parts immediately above were also affected with rheumatic pains, which also grew worse from week to week, so that I could not avoid to some extent limping on both feet or hobbling as I walked. I became somewhat alarmed at the symptoms, fearing that I might eventually be obliged to forego walking abroad altogether, or have to use canes or crutches. On the 15th of last month (November) I had occasion to go to Boston on business, which I expected to be able to accomplish in a few days, and then return. A most unaccountable and wholly unexpected concatenation of circumstances occurred that caused my detention in the city for more than two weeks. A short time after my arrival I called on Mrs. Fannie A. Dodd, 97 Tremont Street, a healing medium (so called), hoping that she might, through manipulation

with her hands, relieve in some degree the ailments in my heel and ankle. Mrs. Dodd operated on both some two hours, and considerably relieved the difficulty in my right ankle, though I could not perceive any material change for the better in my heel. Being unavoidably detained in the city, I availed myself of the opportunity and called on Mrs. Dodd some six or eight times. After three or four treatments, the lameness in my right ankle was almost entirely cured, whilst my heel was much better. I now come to speak of the most curious phase of the treatment. I had observed that the medium generally manipulated my ailing heel until it perspired, and that then she commenced picking with her forefinger and thumb as if she was taking away some minute particles and casting them aside. Hitherto Mrs. Dodd had made no remarks on this point, but now, upon my questioning her, she told me that she was taking away little *corn seeds* that were imbedded deep in my heel, and were brought to the surface through the action of the magnetic aura that passed through her arms, which I had noticed on several occasions were strangely and evidently painfully convulsed. On my asking her to let me see one of the little particles, she said they were mostly imperceptible to the sight, but that she thought I might be able to feel one of them. Accordingly she put one of them on the fleshy part of the inside of my hand, holding it down with her finger's

end until I could place mine upon it, when, sure enough, I could sensibly roll to and fro the little hard substance that I could not see. Finally Mrs. Dodd secured one of the seed corns large enough to be visible to my sight, which with two of the smaller ones, she laid carefully in a piece of white paper and folded it up. On my coming home I took this paper from my pocketbook and inspected the three little seed corns with a microscope. They looked like little pieces of white horn. At the last sitting for treatment the medium removed over fifty of these seed corns from my heel, her arms convulsively shaking and quivering violently whilst she was drawing them out or removing them. There remains still a very slight soreness in the interior of my heel, but not enough to annoy me in any way. Doubtless should an opportunity occur, one or two more treatments by Mrs. Dodd would relieve it entirely.*

But few of the readers of the Journal can have

* By the provisions of the "Doctor's law," one-half of all fines imposed on *healing mediums*, and other non-diplomatists, go to the benefit of the informer; by virtue of which law I see it stated in a public journal under date of March 10, 1883, that "In the space of a few months, before one court alone in the city of New York, one (regular) medical practitioner only, prosecuted between seventy and eighty suits, according to the report made by the clerk of that court (Court of Sessions) and in two cases alone his share of the plunder was one hundred and twenty-five dollars, within four days." Verily this is a free country for the regular M.D. at least.

any conception of the amount of cures of all kinds of complaints that are being effected at this time by what are called "healing mediums" each one of which has something different from all others in their modes of treatment. I have not a doubt that in the aggregate the thousands of healing mediums now in the Northern and Western States cure far more cases of sickness and infirmity than all the physicians of the regular schools combined, while not an instance can be found, I feel sure, where any harm has ever been done by the process now so generally practised in some form of *manipulation* or "the laying on of hands." Of these facts the doctors of the regular diplomatic schools of medicine have evidently become fully aware by the lessening of their practice, and for some five or six years for that reason they have been besieging almost every State Legislature in the Union to have laws passed making the painless and economical method of healing prescribed by Jesus and practised by Him and His apostles, a penal offence, punishable by fine and imprisonment. It is a lamentable fact, too, that in many instances they have succeeded, notably in the State of New York, where, after several statutes had been enacted aimed at healing mediums, an amendment was sprung upon the Legislature and adopted last winter, to what is properly known as the "doctor's law," making "manipulation" or "the laying on of hands" a crime against human-

ity, punishable, for the first offence, with a fine of fifty dollars and six months' imprisonment. This law went into effect the first of last October. Mrs. Dodd's charge for perfecting a cure in my case (which I doubt if any regular-bred doctor could have performed at all) was about ten dollars. Had the work been done in New York, I could have, had I been so minded, informed, *à la* Comstock, against my benefactress, so soon as I could walk without pain or flinching, and had her mulcted in a fine of fifty dollars for curing me, half of which amount, or a profit of fifteen dollars over the fees I had paid her, would have come to me as informer and she might have been sent to lie in the Tombs or some other prison for six winter months besides. Nay, had she, prompted by conscientious motives (as she probably would be), after being released from prison, again attempted to cure some poor, distressed creature of an infirmity by the laying on of hands, it would be attended with the danger of being again fined a heavier amount than before, and a longer imprisonment. Is it to be wondered at, then, that, as I hear, the healing mediums of New York are already availing themselves of the advice of their great prototype, that "when they persecute you in one city, flee ye to another," and are leaving the State of New York as well as California?

Nay, I have been reliably informed that before

the last stringent amendment had been added to the "Doctor's Law" in New York, informers were placed upon the track of a most worthy and successful healing medium, who was totally blind, in Oswego, by her persecutors, from whose clutches she three times made her escape across the lake to Canada, being warned of an angel, but who was forced at last in order to escape from her persecutors to flee her adopted city and State, with a loss of property in consequence of four thousand dollars.

P. S.—Within a week after I wrote the article for the Journal, both my heel and ankle were made entirely well by Mrs. Dodd's treatment, and have so remained ever since, both being now as sound and well as they were in boyhood.

THE END.